

NOVEMBER

1940

This Issue

BEYOND THE
SOUTHERN
HORIZON

William B.
Donald

WHY MADE
THE GREAT
DECISION

W. Raymond
Appell

THE EMPTY
HILLS IN THE
WEST INDIES

Charles S.
Queller

The Pictures

Size Monument
Nashville

Interpretation
of the Cover Page

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VOLUME 31

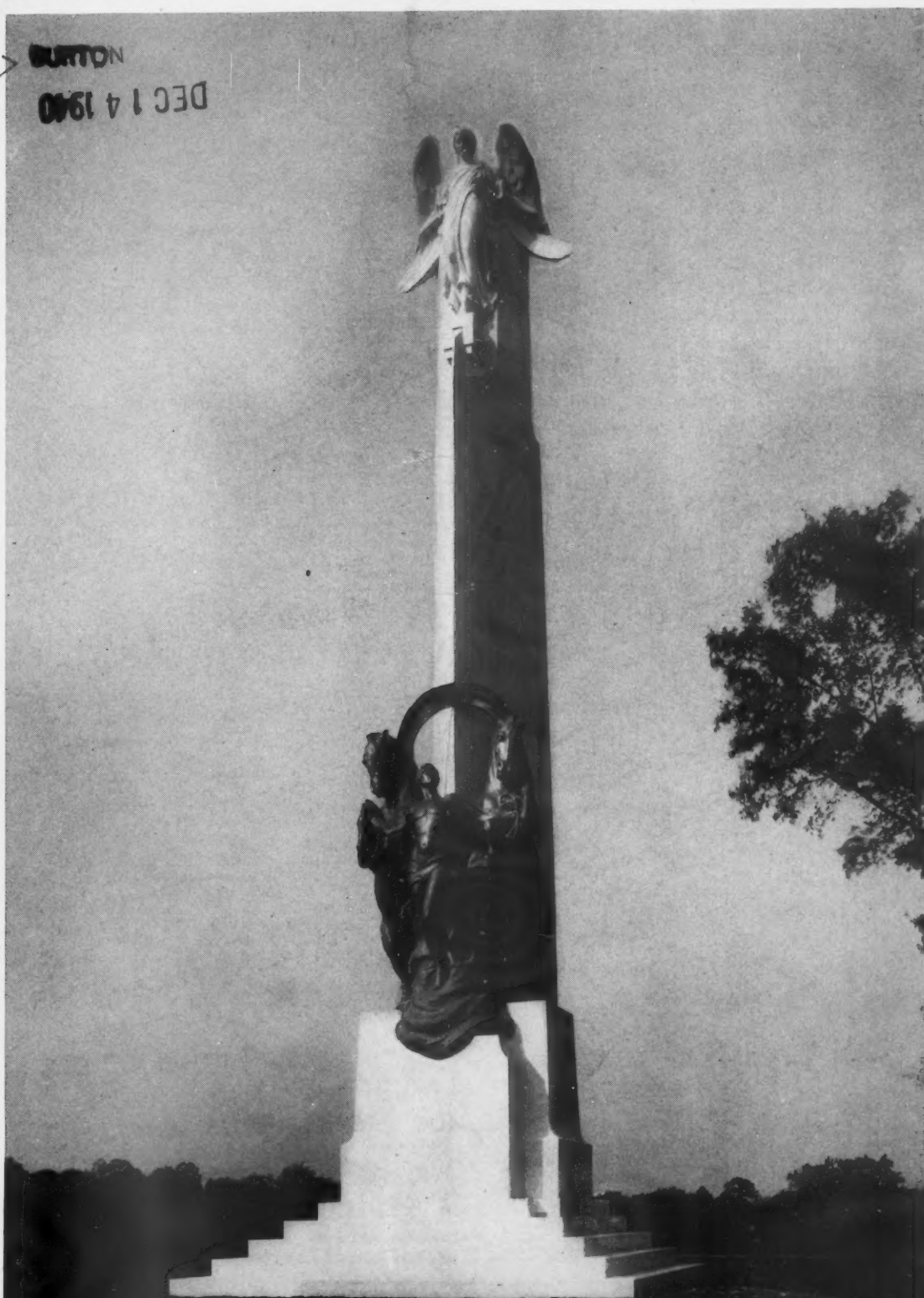
NUMBER 9

15 Cents

Per Copy

An International Baptist Magazine

MISSIONS



THE FRONT COVER

THE picture on the front cover shows the Peace Monument on the American Civil War battlefield of Nashville, Tenn. The monument is unique, in that it overlooks a battlefield, and yet is dedicated to Peace. The leading spirit in its conception is a Southern woman—now well past 80 years old—who, with her own eyes, saw the Battle of Nashville and who knew many of the soldiers on both the Union and Confederate sides.

Her youngest son gave his life in the first World War.

Out of that experience she has evolved a magnificent philosophy which knows no sectionalism, no bitterness, no hate. The symbolism of the monument is thus explained by her. "The bronze figures at the base of the shaft—two charging steeds held in check by a youth—symbolize the North and South, once separated, but now held to-

gether by the younger generation. The Youth, with the South at his right, and the North at his left, is facing East, as though about to move forward toward the dawn and the rising sun. In the glorified face of the Youth and in his magnificently modeled body is expressed the idealism and strength of the reunited America—the New America which is the most potent factor in the world today for peace, justice, and liberty."

At the top stands the Angel of Peace, keeping constant vigil over the ancient battlefield. The monument is the work of the late G. Moretti, an Italian sculptor. The bronze figures were cast from

German cannon captured during the first World War.

(Facts and picture by courtesy of World Outlook, Nashville, Tenn.)

September Had Many Friends And a Few Critics

The September issue brought forth much approval and some criticism.

The criticism was directed largely against the front cover picture and the editorial on Southern Baptists and the World Council of Churches.

The approval was registered in an unusually gratifying rise in subscriptions. September produced 1,647 subscriptions as compared with 1,385 in September a year ago, or a net gain of 262 for the month.

This is one of the largest monthly net gains since the long up trend began more than seven years ago, the score now standing at 84 months up and 5 months down.

That makes a fine start for the heavy autumn subscription season.

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They Show Baptists the Way

Read the story of sacrificial sharing on page 553. Only 30,000 church members gave a million dollars.

The World Relief Committee draws attention to FIVE GREAT NEEDS:

- Relief of Baptist pastors and churches in invaded countries of Europe
- Relief for the scattered and homeless millions in China's devastated areas
- Aid to British Baptist missionary work in China, India and Africa in imminent peril
- Assistance for stranded missions in many lands whose funds are cut off by war
- Aid for Christian refugees from European countries



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P. H. J. LERRIGO, *Executive Director*

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New York, N. Y.

Be sure to read the Relief Committee's announcement facing this page.

THE QUESTION BOX NOVEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Whose faith was sorely touched?
2. Where has religion lost its hold on the people?
3. What country had 17 presidents within 10 years?
4. Who is C. A. Phillips?
5. What is needed at Orocovis?
6. Who is J. Lewis Bowser?
7. Who is a graduate of Wheaton College?
8. Whose headquarters are at 156 Fifth Ave., New York?
9. What is the meaning of Rathnamma?
10. Who was formerly a colporter missionary in Michigan?
11. Who served in Japan from 1921-1926?
12. What is assigned only 26 hours a year?
13. Who was born in 1853?
14. Whose annual budget is \$100,000,000.
15. What is the Chinese meaning of crisis?
16. To what church service did people bring gas masks?
17. Who had "so many reasons for being thankful to God"?
18. What is the title of the new January Book?

Rules for 1940

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1940, to receive credit.



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MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

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NOVEMBER, 1940

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LETTERS

From the Editor's Mail Bag

I have always supported our missionary work and do today, but I do not think that MISSIONS treats fairly, nor speaks the minds of thousands of our members when in effect it practically denies the right of a Christian man to defend the weak and helpless. In your editorial "The Light Still Shines," you include a sneer at those who disagree with you on the matter of self-defense, when you say: "They kept the light of sanity shining. American hysteria was rising like a Bay of Fundy tide. Clamor for America's entry into Europe's war grew louder each day. A war-mongering older generation

was again planning to shed a peace-loving generation's blood. Yet Baptists preserved their sanity, . . . etc." I question whether a war-mongering older generation is to be blamed for totalitarian war. I can imagine there are millions more in this country both young and old who feel as I do. If not,

then God pity this land! And there are multitudes of good Christians who believe there come times when a man must use violence to defend the weak and helpless. MISSIONS should publish both sides of a question open to honest differences of opinion.—*Rev. M. J. Winchester, Durhamville, N. Y.*



He draws as he speaks

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WHAT DOES IT MEAN

that the communities who have had the CHARLES A. WELLS conferences on CHRIST AND WORLD NEED invariably request that we plan for a return engagement? Is it not evidence that these programs are filling a real need in the Christian community in the interpretation of today's chaotic events in terms of a Christian hope. A large attendance, reaching far beyond the constituency of the sponsoring churches has been the rule. . . . Plan this rich experience for your community. All plans must be made well in advance.

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All engagements must be planned well in advance

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"In play there are two pleasures for you to choose from. The one is winning and the other is losing."



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Fall brings many compensations before winter's rigor sets in. The zest of the game, the sense of comradeship engendered; the complete relaxation from class work that brings the mind back with a sense of freedom for its tasks — these are some of the values of games.

Physical education for women is required of all freshman and sophomore coeds at Franklin College. Although it is required, they like it!

FRANKLIN COLLEGE

For information write to PRESIDENT WILLIAM GEAR SPENCER, LL.D.
FRANKLIN, INDIANA

I have read with interest your editorial, "God Opened a Door and Southern Baptists Closed It." I could wish that you and other leaders in the Northern Baptist Convention might have a better understanding and a more sympathetic attitude toward Southern Baptists and their affairs. If the Lord opened the door to Southern Baptists, I suppose He did the same for Northern Baptists. If Southern Baptists are so blind to the Lord's leading as to shut the door, then I wonder about the action of the Northern Baptist Convention at Los Angeles. Certainly Northern Baptists did not enter the open door. They merely took their stand in the doorway, with the door half open and half closed. If Southern Baptists are subject to criticism for dealing with the matter frankly, and in keeping with their polity, then would it not be in order for you to write an editorial on the half and half, compromising and apologetic position taken by Northern Baptists? I think I have read somewhere that the legs of a lame man are not equal.—*Rev. Arthur J. Barton, Wilmington, N. C.*

NOTE.—MISSIONS accepts the rebuke in Dr. Barton's discriminating comment on what the Northern Baptist Convention did at Los Angeles, in May, 1939.—Ed.

I thank you greatly for the splendid report on the Northern Baptist Conference in Atlantic City. I am a Methodist preacher but I greatly enjoyed the account of what the Baptists are doing. MISSIONS has been like a tonic to me.—*Rev. C. R. Van Hook, Camden, N. J.*

May I congratulate you on the excellent material which you put into each issue of MISSIONS. You make the denomination proud of its missionary magazine.—*Rev. Gordon J. Kirk, Rochdale, Mass.*

I have been a reader of MISSIONS and its predecessor magazines for more than half a century. Its present make-up and its editorial policy seem to me the best ever. It is a great publication.—*Rev. H. S. Foster, Oberlin, Ohio.*

Hands Around the World

CARTOON NUMBER 73 BY CHARLES A. WELLS



TODAY'S thunders of hatred are so loud and its blasts of propaganda so clamorous that we are apt to overlook the vast multitudes of people in all countries around the world and in all continents, who are as deeply concerned for peace and as profoundly Christian in their outlook as we ourselves claim to be. That is true of people in Japan, Russia, Italy, and Germany, as well as in England, France, China, and the many lands that have been seized by hostile armies of invasion. These people are far more heartsick, frightened, and prayerful over these years of tragedy than we ever could be amid the complacent security of America.

The religion of Christianity is not only a private affair for the individual, not merely a personal faith, not simply a cult of inner piety and devotion; it is a world revolutionary force which the Christians of the world as yet have hardly stirred. Today, with hands stretched out across the world, it is like a chain of faith, hope, courage, and compassion that can bind humanity into a new brotherhood of mercy and tolerance. It is a world fellowship as was so superbly demonstrated at the world missionary conference in Madras two short years ago.

While we American Christians live in abundance and peace, the rest of the world is strangled by poverty, tortured and killed by war. How infinitely great is our responsibility to keep that world Christian fellowship alive!—CHARLES A. WELLS.

THE MEANING OF WAR

LEFT: How Cartoonist Parrish interprets it for the United States. Hundreds of thousands of tons of scrap iron have been sold by the United States to both Japan and Italy. What is being sold to England is known to everybody

BELOW: *The Conquerors*, reproduced from the painting by the French artist Pierre Fritel. The original hangs in the Lucerne Museum, Lucerne, Switzerland

FOR AN INTERPRETATION SEE PAGE 536

Courtesy
Chicago
Tribune



Courtesy Professor Albert E. Batley, *The Pilgrim Highway* and the *Missionary Herald*

RIGHT: How cartoonist Calvin pictures a church service under modern conditions in Europe. The original caption read, "And God created man in His own image, in the image of God created He him . . ."



Courtesy
The New
Republic

MISSIONS

VOL. 31. NO. 9



NOVEMBER, 1940

Armistice Day Is Here Again

IT IS spring. In a western city, 3,000 people crowd into a new armory. An Episcopal rector presides. A Catholic priest offers prayer. An army officer delivers a preparedness oration. As the Church Federation's President rises for the benediction, a retired minister rushes to the platform. Before anybody can stop him he shouts this prayer into the microphone,

O Lord we thank Thee for battleships, airplanes, bombs and poison gas. We thank Thee that Thou didst say, "Suffer little children to come unto me, that I might drop bombs upon them and blow them into the Kingdom of Heaven." We thank Thee that Thou didst die upon the Cross, not with a crown of thorns upon Thy brow, but with a gas mask on Thy face and a soldier's boots upon Thy feet. Amen.

Some people hiss him. Others say he is crazy. All sense the realism of his rebuke.

It is summer. Germany and England begin their fiendish, barbarous air raids. On both sides children are being blown into the Kingdom of Heaven. It is the zero hour in the long, mad, imperialistic scramble for land and markets, for colonies and natural resources. In the capitol at Washington one Congressman calls another a traitor and assaults him for opposing peace time military conscription. Does this foreshadow the violence and hysteria that await those who wish America to have no part in the crowning horror of civilization? In an American Methodist paper, a bishop writes, "I believe that the United States should join in the war. This is our war." Is it the high function of a bishop to champion the propaganda that lures America into the ghastly futility of another world war?

It is autumn. On the day Germany, Italy and Japan proclaim their alliance, President Roosevelt holds his weekly press conference. It is one of the most serious, fateful afternoons in history; yet all present, including the President, are in wisecracking, jocular mood. "If we go to war," says one White House reporter, "we go gayly."

All this makes sinister background for another Armistice Day, accentuating its painful irony, its sickening hypocrisy, its bitter disillusionment. An English school girl writes, "Armistice Day occurred November 11, 1918. Since then there has been two minutes of peace each year." Alas, even the two minutes have vanished. Grim with prophecy of Europe's doom was last year's Armistice Day observance. In Westminster Abbey the worshippers carried gas masks. On each seat a notice indicated the nearest air raid shelter. Barrage balloons floated in the sky above the Abbey's roof. Beneath its floor slept the Unknown Soldier. In Germany nobody gave a thought to Armistice Day. In New York scantily clad female drum majors led a military parade down Fifth Avenue.

In this blackest hour of civilization, alone "unshaken among the shattered fragments of humanity," stands the Church of Christ. Will it remain unshaken and preserve its sanity? Will it keep its soul clean? Only if it refuses to give holy sanction to this senseless slaughter.

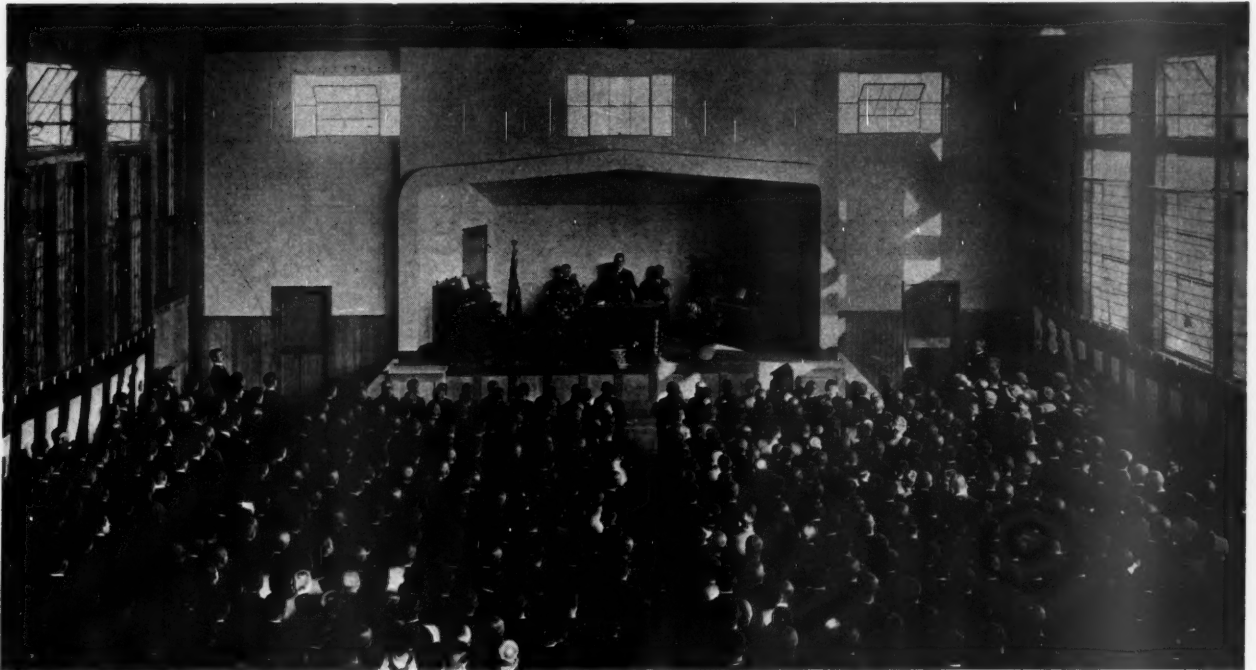
Eventually from sheer exhaustion this titanic war will end. Painfully and wearily men will seek to build on the ruins of what today they stupidly destroy. Let it not then be said that in humanity's darkest hour, the Church of Christ again as in 1917 had put out its Light.



The World Today



Current Events of Missionary Interest



Daily chapel service in the Mabie Memorial Boys' School in Yokohama. With increasing pressure on what the Christian church can and cannot teach, the chapel leader deserves sympathy

Is Japanese Totalitarianism Invading the Christian Church?

THE alliance of Japan with Germany and Italy has overshadowed recent missionary developments that are destined to have a profound effect on the future of Christianity in the Far East.

First was the Religious Organizations Law. All religions in Japan had to register and accept compulsory uniformity within denominational groups. One individual is now responsible to the Government Religious Bureau for each denomination's affairs. President Y. Chiba of the Baptist Theological Seminary represents Baptists. While this is hailed as giving Christianity an official status, it also gives the government larger control.

Next came the pressure against foreign administration of Japanese Christian organizations. Promptly the English and American bishops of the Episcopal Church had to resign. Their ecclesiastical powers were transferred to Japanese bishops. Other denominations are now making similar transfers.

The third development is the demand for church unity. All denominations are to be federalized into "The Genuine Japan Christian Church."

The fourth development is the demand that all religions, Buddhist, Shinto, Christian, reflect the government's wishes, policies, and attitudes, and particularly its "New Order in Asia." Apparently the churches are to be told what they can and what they cannot teach. This looks like totalitarianism similar to that in Germany.

What will happen to Japanese Baptists is not yet clear. Paradoxically the situation is both ominous and encouraging. For many years the Foreign Board has urged the policy of Japanese leadership. American Baptist missionaries now hold very few executive positions in Japan. They are ready to transfer even these remaining few to the Japanese and hopefully to carry on. There is now only one Baptist denomination in Japan, a merger of Northern and Southern Baptist missions having occurred last winter. (See *MISSIONS, May, 1940, page 284.*) But how will Baptists in Japan react to the third and fourth developments? Japanese Christians are influential, have strong international ties, and like Christians in other lands, are concerned for brotherhood and peace. With Japan involved in a devastating war in China and now joined in an alliance with Germany and Italy, the Christian population comes under suspicion.

Let us not be hasty in censure or anxiety. It is a time for American Christians to withhold judgment, to sympathize with their Japanese brethren in their problem, to maintain confidence in their character and devotion, and to continue American support.

Once Again Rumania Suppresses Religious Minorities

THE fight for religious liberty in Rumania and for freedom of Baptists must be fought again.

With the exile of King Carol, the establishment of a totalitarian dictatorship, and the dismemberment of Rumania through the return of Bessarabia to Rumania and part of Transylvania to Hungary, the Ministry of Cults promptly issued a new edict to curb Jews and suppress other religious groups. The only religions accorded legal status with the new government are the Rumanian Orthodox, the Rumanian Greek Catholic, the Roman Catholic churches, the Lutherans and Unitarians. Mohammedans are recognized but not Jews, the decree stating that "Rumania merely acknowledges the fact that the Jewish religion exists." Jews must ask for special permission for each synagogue and such will be given only if in any community there are at least 200

Jewish families. In smaller Jewish communities the synagogues will be closed and confiscated.

All other religious denominations and cults, including Adventists and Baptists, are dissolved. Baptists are thus again left in a desperate situation. The dismemberment of Rumania transferred 14,000 Baptists in Bessarabia to Russia and 10,000 Baptists in Transylvania to Hungary, leaving about 40,000 Baptists in what remains of Rumania. This means a long period of disorganization. The King's promise two years ago to Dr. J. H. Rushbrooke that Baptists would have full liberty is nullified. The long conference which Dr. George W. Truett, Dr. J. H. Rushbrooke and the Editor had with the Rumanian Inspector of Cults in 1937 is ancient history. The world-wide protest against the closing of Rumanian Baptist churches in the fall of 1938 has evaporated.

Once again the long-suffering Rumanian Baptists become a people "without religion," a minority group classed by the State as "religio illicita." How far the latest European dictatorship will go in repressive measures remains to be seen. Apparently its program means one nation, one party, one state, and eventually one religion, the Rumanian Orthodox Church. Still darker days lie ahead for Baptists.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Armistice Day)

THE PRICE OF WAR is the lives of our sons and the poverty of our grandsons.—**Herbert Hoover.**

THE OPTIMISTIC NOTION that the renewed slaughter of millions of men will make general reason triumphant among the survivors is as repulsive as it is visionary. What did the ten million dead of the last war contribute to the victory of reason? What guarantee is there that the end of this war will introduce an era of international conciliation and lasting peace?—**Karl Billinger**, quoted in *The New Republic*.

WHEN YOU TALK ABOUT DRAFTING WEALTH it is regarded as regimentation and communism; when you talk about conscripting boys and taking them away to possible death, that is regarded not as regimentation but democracy!—**U. S. Senator Rush D. Holt.**

YOU DO NOT MAKE AN AMERICAN SOLDIER by putting an American boy into a uniform. First he has to know with certainty for what he is to fight.—**Dorothy Thompson.**

FROM MANY DIRECTIONS IS COMING PROPAGANDA that America shall once again assemble the chivalry of our nation and shovel them into that furnace of hell and death which the propagandists try to glorify by calling it the battlefield of freedom.—**President Samuel Harden Church.**

AMERICAN PARTICIPATION IN THE EUROPEAN WAR will do infinitely more to spread fascism here than to defeat it in Europe.—**Norman Thomas.**

THERE IS NO SENSE in Hitlerizing America in order to oppose Hitler.—**Rev. William C. Anderson.**

BY SETTING THE UNITED STATES ON FIRE we will not help in putting out the fire in Europe.—**U. S. Senator B. K. Wheeler.**

STEP BY STEP WE ARE TRAVELING the same road to war that we traveled in 1917. Every speech is propaganda, uncanny in parallel with those of the years immediately preceding our entrance into the World War.—**Congressman Martin L. Sweeney.**

Beyond the Southern Horizon

Brief glimpses and impressions of South America, its land and its people, its political past and its economic future, its strategic importance to the United States, and its new significance to the world mission of the Christian church

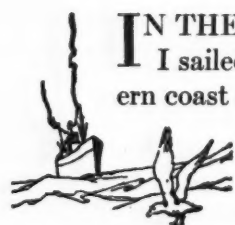


The population of Curacao, Dutch West Indies, is a law abiding, church attending community, as evidenced by these three houses of worship. ABOVE: The Roman Catholic Cathedral. CENTER: The Jewish Synagogue. RIGHT: The Protestant Church. There are no Baptists



Not only are the Dutch shop keepers and the oil company officials and employees concerned over the fate of this rich colony. If it should fall into possession of Germany by reason of the German conquest of Holland, the fate of the Jewish community can be easily imagined

By WILLIAM B. LIPPARD



IN THE library of the ship on which I sailed late in August to the northern coast of South America, was a new book by Hendrik Willem Van Loon, entitled *The Arts*. Through 658 pages it traced the story of man's artistic progress from primitive times until today. On page 25 was a reproduction of what Mr. Van Loon described as "the oldest picture of man." Drawn on the wall of an ancient cave in Europe, it was a crude portrayal of half a dozen men attacking one another with bows and arrows. With naïve, yet devastating cynicism, the author added this meaningful sentence to the caption, "The creature is engaged in his customary pastime of killing his fellow men!"

Nobody knows how many hundreds of thousands of years ago prehistoric man drew that

picture on the wall of his cave. Today his descendants in this so-called enlightened civilization are still engaged in the same customary pastime of killing their fellow men.

THE LONG ARM OF THE WAR

Even on a short cruise from New York to South America, the tourist is made aware that war is still the major curse which man's greed has inflicted upon the earth. The ship itself was a reminder of Europe's war. On each side was painted a huge American flag, by floodlight visible at night to any submarine or surface warship. On the sun deck canopy another flag was painted to inform any airplane that this was an American ship. Every port of call brought reminders of the war. At Bermuda I counted 13 ships in a convoy about to sail across the sea for England. It was perfectly understandable why a

letter mailed here to my office in New York was subjected to war censorship. On the wall of a Bermuda restaurant was a solemn warning to beware of spies. In bold letters that any person in the room could read, it said:

WHETHER ALONE OR IN A CROWD
NEVER WRITE OR SAY ALOUD
WHAT YOU'RE LOADING, WHENCE YOU HAIL,
WHERE YOU'RE BOUND FOR, WHEN YOU SAIL

Moreover, the British government denies shore leave to all members of the crews of all American ships calling at Bermuda, because some months

ago some American sailors got drunk in a bar room and gave the Nazi salute with plenty of "Heil Hitler." Once again the many innocent must suffer because of the guilty few. England's need of aluminum for airplane manufacture was evident in a shop window, where a poster appealed for aluminum utensils, "Give your saucepan a chance to fly!" On the day of my visit in Bermuda the people, with mingled feelings of joy and misgiving, learned of the lease of their magnificent harbor to the United States as a naval air base.



LEFT: The National Pantheon of Venezuela, formerly a Roman Catholic Cathedral. RIGHT: Interior of the Pantheon showing the tomb of Simon Bolivar, liberator of Venezuela and other countries of South America. CENTER: The birthplace of Simon Bolivar, a palatial home in Caracas, as he came from a wealthy family



The magnificent new art gallery of Venezuela, of pure marble in a superb setting in the capital city of Caracas



It is reported that 250 Louvre paintings were sent here from Paris for protection during Europe's war

At Curacao in the Dutch West Indies, a huge red cross on the roof of a building proclaimed that it was a hospital and thus expressed the hope that it would be spared in any air raid. Magnificent air bombing targets were the mammoth oil storage tanks. The huge oil refineries of the Shell Company (British and Dutch capital) and the Standard Oil Company (American capital) located here, are reputed to be the largest in the world. Vehement and almost violent was the condemnation of America by a Dutch shop keeper. Bitterly he denounced the United States for not already being in the war on the side of England. Never heretofore have I talked with a man so outspoken in his denunciation of American neutrality. At anchor in the Curacao harbor were several interned German ships. Their crews and all German residents in this Dutch colony, immediately upon the German invasion of Holland, were transported and interned in the most remote of the three islands which constitute this rich colonial prize in the West Indies. The maritime traffic of Curacao is feeling the war's effects. In 1938 nearly 7,000 ships, mostly huge oil tankers, more than 20 a day, cleared from this port. Now only a fraction of that number call here, mostly American, British and Japanese. All oil traffic with the rest of Europe is prevented by the British blockade.

Arriving in Venezuela, 2,000 miles from New York and 5,000 miles from Europe, far away as Europe seemed, it was impossible to escape the sinister, omnipresent influence of the war. Attracted by a radio broadcast, I entered a little restaurant. Although I knew no Spanish, it was obvious from the faces of the listeners and from words like LONDON or BERLIN that this was the daily noon broadcast giving Venezuelans the latest war reports. As I listened I noticed half a dozen sad-looking men seated at a near-by table. They were neither Spaniards, nor Americans, nor Venezuelans, for they were talking in German! One of them spoke English and explained to me how they were sailors of German ships interned since September, 1939, now more than a year. Since their ships were slow freighters, they had not dared a dash for home. Forlorn, idle, fearful, homesick, strangers in a strange land, their only comfort was their own comradeship. Believe it or not, they showed no enthusiasm for Chan-

cellor Hitler. The usual Heil Hitler salute was strangely missing when I left them and continued on my way. Their one hope was that the war would end so that they could go home.

And who would ever imagine that the long arm of Europe's distant war would reach into South American art galleries! In Caracas, capital city of Venezuela, stands the National Art Gallery, a magnificent new building of purest white marble, in a picturesque tropical setting. As I walked through it the Curator accompanying me pointed to a door. "Inside that door which I am not allowed to open," said he, "are stored 250 paintings from the Louvre Gallery in Paris. For safekeeping they were shipped here with the outbreak of war. We shall keep them until we receive instructions to ship them back to France. There are several hundred more in Colombia and more in Peru."

CONTINENT OF DICTATORSHIPS

South America might well be described as the continent of dictatorships. Long before this type of government emerged in Europe, the people of South America had been living under tyrannies as ruthless as any that nazism or communism or fascism have produced during the past 20 years. Nominally the 13 nations in South America are known as republics. Actually they have very little democracy. In some of these republics the people would not even recognize democracy if they saw it. The political history of many South American countries consists of an endless march of dictators in and out of presidential palaces. One reason is that the president has enormous power granted to his



The water front at Curacao. In times of peace the ships and oil tankers of all nations call here



The huge oil storage tanks at Curacao would make magnificent air raid targets

office by the constitution. So a president is naturally tempted to remain in office as long as possible. At the same time there is also a constant temptation on the part of any rival aspirant to resort to violence and revolution in order to have himself installed as president. For example, Ecuador has had 17 presidents within the past 10 years. The 17th was inaugurated less than two months ago. Even when in Uruguay some years ago more liberal tendencies appeared and the then president voluntarily curtailed his powers by creating an executive council and had a third term for himself prohibited by constitution, the present president, on the excuse of an impending revolution, suppressed the council and vested all power back in himself. In justification of his own dictatorship, President Vargas of Brazil is reported to have argued that the task of organizing the national life and the economic progress of South America, and of leading its nations to take their rightful places in the modern world, is so complex and difficult that only a one-man government with supreme power can undertake it successfully.

In the light of South American history this argument is understandable. These people have never known anything else except violence. From the days of the Spanish conquerors who ruled with an iron hand, through years of revolution and wars of liberation, these people have been governed only by military force and the politics of violence. They explain the rise and fall of dictatorships by the philosophy that any man whose rule is less than ruthless thereby admits his own weakness. He must inevitably be replaced. This historical fact has profound signi-

ficance for the United States in its efforts through its widely proclaimed Good Neighbor Policy to cultivate the good will and the trade of South America. Consciously and unconsciously these people feel an affinity to similar forms of government in Europe. When violence and oppression occur in Europe, it shocks them infinitely less than it does public opinion in the United States.

TYRANNY IN THE ANDES

Outstanding recent example of the tyranny of South American dictatorship was the career of the late ruler of Venezuela. Less than six years ago he died after having ruled for 27 years with a ruthlessness and cruelty that perhaps has had no parallel since the days of Nero. Throughout his reign there was peace and stability in Venezuela, but it was the peace of the dungeon, the torture chamber and the firing squad. A vast spy system enabled him to learn quickly of any incipient opposition.

On a magnificent highway through the Andes Mountains, which is best described as the mountain road of a thousand hairpin curves, I journeyed from La Guaira to Caracas and on to Lake Valencia. Along this masterpiece of highway engineering through the mountains, at the site of every fatal accident a Roman Catholic shrine is promptly erected by the government as a warning to all passing motorists.

"Who built this road?" I asked my chauffeur. "It was built by chain gangs of political prisoners of the dictator," was the quick reply. Instinctively I shuddered at the thought of the human blood, the endless agony and the sea of tears that had been transformed into bridges, asphalt and concrete under the lash of overseers' whips as men who opposed tyranny were thus mercilessly punished for their political crimes. The brutality of no Nazi concentration camp, horrible as it is, can surpass the cruelty that was probably inflicted upon the gangs of doomed and helpless men who were compelled to build this highway.

In his palace in Caracas, adjoining the sumptuously furnished room in which this dictator met with his cabinet members, I entered a beautifully appointed private chapel. Here were altar, crucifix, lighted candles and plush-covered



A section of the highway across the Andes Mountains between La Guaira and Caracas in Venezuela. It was built by chain gangs of political prisoners of Juan Gomez, for 27 years Dictator of Venezuela

stools for kneeling and prayer. While his chain gang prisoners were building the mountain road, while others were being tortured in his prisons, while still others were dying of starvation or were being devoured alive by vermin in deep, dank, dark dungeons, this 20th century dictator amassed a colossal fortune during his 27 years of control of government finances and in this chapel gave the world one of its most glaring demonstrations of religious hypocrisy.

This man never married; and he left behind him nearly 100 illegitimate children. The number of his mistresses is unknown. Few Venezuelan fathers dared oppose him when he coveted their daughters. Today his private palace is a museum for tourists. With apparent pride my guide escorted me through its many rooms. What impressed me was the enormous vanity of the man. In this palace I counted 79 pictures, portraits, huge paintings, or simple photographs of him in various poses and uniforms. Then I ceased counting, for there were too many more to count. The walls of one room were covered with framed diplomas of honorary degrees, certificates of memberships in learned societies, supremely ironical in that he had had only the most rudimentary education. The University of Hamburg had actually made him a Doctor of Medicine! On the road to Maracay I passed a statue of George Washington erected by this dictator. His own name as erector of the statue was in larger letters than that of Washington!

The climax of my visit to his home was the privilege of entering the bed chamber of his

favorite mistress. Over the bed hung a crucifix. On one wall hung a picture of Christ and on the other a portrait of the Virgin Mary. What could be more ironical? Where need one look for more perfect evidence of the complete divorce of religion from morality? With such morals in high places, what can one expect of the common people in poverty and spiritual destitution? In the chamber of this concubine, I gazed at a painting of the tomb of her dictator paramour. Above the dome the artist had painted the dictator himself in company with half a dozen angels ascending into heaven. Later in the day when I visited the tomb itself, I found it in charge of a permanent caretaker. Fresh flowers were on the grave. Two candles were perpetually burning beside two bronze crucifixes.

As the evils of his tyranny are slowly being effaced with the passing of time, and as his way of living recedes into the background, another fact is increasingly and more vividly remembered. He brought wealth to Venezuela and incidentally to himself. During his reign, oil was discovered in Venezuela. Today an endless stream of liquid wealth flows out of the ground to enrich the government, the upper classes, and the foreigners who furnished the capital to exploit the oil and who man and operate the wells. Thus far very little of this liquid wealth has trickled down to lubricate the poverty of the masses. Venezuela is today the largest exporter of oil in the world. When I visited the World's Fair in New York last summer, I copied this from the wall of the Venezuela building,

LAND WITHOUT DEBT OR TAXES. Venezuela has no foreign debts, no internal debts, no income taxes, no corporation taxes. Its annual budget is 100 million dollars. Its budget income is about 110 million dollars. It has no state, county or municipal bonds. It is the largest exporter of oil in the world. Foreign oil interests have an investment of over 400 million dollars in Venezuela.

Fortunately his successor in office today is a rare exception. He seems to be a man of truly democratic and liberal ideals. Less than five years in office, he has been using the enormous oil revenues for public works, road-building, sewer construction, public schools, model housing programs, agricultural and irrigation projects, and in numerous other ways for the benefit

of the people. Incredible as it seems, he has amended the constitution so that the president's term of office cannot exceed five years. Next year comes the election, and Venezuela must elect a new president. It remains to be seen whether in so short a period as five years the people of Venezuela have caught enough of the democratic spirit to safeguard and perpetuate their newly granted liberties and to continue on the road to democracy.

LAND OF ABYSMAL POVERTY

Notwithstanding the oil wealth of Venezuela and the vast resources of other South American countries, such as minerals in Peru, nitrates in Chile, coffee in Brazil, wheat and cattle in the Argentine, the continent is a land of abysmal poverty. From Panama to Patagonia, out of a total population of nearly 100,000,000 people it is estimated that 80% live on an economic level that would make the much publicized American sharecropper feel prosperous in spite of the reality of his own miserable poverty.

In order to get back to the main highway by a short cut from Lake Valencia, my car traversed a dirt road through Venezuelan jungle and plantation country. All along this road could be seen the homes of the rural population, the peasant or more literally, the peon class. I call them homes, yet they were nothing more than mud hovels of one room, with dirt floors and thatched roofs. Each had a door and one window. Each accommodated an entire family with not even a pretense of privacy. All were as devoid of modern conveniences as the igloo of an Eskimo. Children played around the huts in various degrees of nakedness. Parents were clad in rags or makeshift, cast off garments bought perhaps in some cheap village market. Candles for illumination at night, sticks for fuel gathered in the fields by the women, food consisting of corn and beans and tortillas with occasionally a pot of the cheapest of strong Venezuelan coffee—such is life in Venezuela off the beaten path of the tourist and behind the façade of the homes of the wealthy in the cities. There is no middle class in South America. The tourist sees only the terrific contrast of great wealth and appalling poverty. Whether in farming, in simple industrial trades, in domestic service, or in the



The tomb of Juan Gomez in Maracay

mining and oil industries financed by foreign capital, the vast majority of people, whether aboriginal Indians, descendants of Spain, or of mixed ancestry, are desperately, miserably poor.

One night in one of the port cities my ship lay at the dock unloading freight. The noise of trucks and the clanking of derricks banished all possibility of sleep, particularly in this tropical heat. So I went ashore and watched the gangs of stevedores at work. Several hundred men stood along the dock and against the walls of the warehouses envying their more fortunate fellow Venezuelans whose one night's wages as stevedores represented a small fortune. At one end of the pier an unkempt, haggard woman, whose clothes were little more than rags, was maintaining a crudely improvised lunch counter for hungry stevedores. Over a charcoal fire hung a kettle of boiling grease in which half a dozen meat-filled doughnuts were simmering and floating around. With fascination I watched the woman prepare the next batch of doughnuts. Flattening out a lump of dough on a board until it resembled an uncooked pancake, she dipped a spoon into a dish of finely chopped meat and deposited $2\frac{1}{2}$ spoonfuls in the center of the pancake. The last half-teaspoonful must have seemed a bit too much. Carefully and with almost scientific accuracy she picked away a tiny portion of the meat in the pancake and put it back in the dish to be used for the next doughnut. When ground up meat must thus be measured with mathematical precision, it betokens abysmal poverty. Rolling up the pancake into a ball, she dropped it in the boiling grease. A few minutes later it emerged as a golden brown

doughnut and was bought and devoured by a hungry longshoreman for the princely sum of five centavos, the equivalent of slightly more than one American cent. For the same sum he also purchased a cup of powerful, black, Venezuelan coffee that was poured from a pot resting on the other end of the charcoal stove.

And with such poverty goes illiteracy, illegitimacy, infant mortality and all the diseases that follow in the wake of undernourishment and unsanitary living. And what is of paramount importance, such poverty produces a religious destitution that sends up an inarticulate cry for spiritual help. These people need a vital religion that gives meaning to life, that teaches that they are personalities of infinite value and not merely human beings living on an animal level. There is nothing intrinsically wrong with the people of South America. All they require is economic justice, social uplift, medical care, schools, and the abundant life of the Christian gospel.

THE GOAL OF IMPERIALISM

In spite of its poverty, South America is a continent of fabulous wealth in natural and as yet only partially exploited resources. From the days of the Spaniards who came to loot its gold and silver and its precious stones, its wealth has been sought by other nations. Today England, the United States, Germany and to a lesser extent Italy and Japan are competing for the trade of South America. Here are vast, limitless resources in minerals, oil, tropical fruits, coffee, rubber, nitrates, and a host of other materials essential to modern civilization. Whatever may be the ideological aspects of the war in Europe, it is also an imperialistic conflict. One result of it will be the control of trade with South America. Here is one explanation for the feverish haste with which the United States is launching its armament program, building its air bases, promoting its Good Neighbor Policy, urging expansion of trade, and invoking its Monroe Doctrine to prevent the acquisition of South American territory in this hemisphere by European nations. The recent Havana conference recognized well the danger and authorized prompt action by the American nations jointly or individually as may be determined by the emergency when it arises.

At one port city I roamed through the warehouses on the pier and made a casual check of the freight unloaded. I counted as many as 17 well-known American industrial companies whose products had been unloaded from the hold of my ship. Statistics are always dry and uninteresting. Yet it is significant that of Brazil's foreign trade, for example, 34% is with the United States, 19% with Germany, and 9% with England. Of all automobiles imported in 1935 by Uruguay, 95% had come from the United States; whereas in 1938 more than 40% had come from Germany. Last year 28% of Chile's trade was with the United States, 24% with Germany and 10% with England. In all these countries the percentage of Germany had been steadily rising before the present war, while that of England had been falling. That of the United States was remaining relatively stationary. Anybody who imagines that such simple facts have no bearing on the war in Europe is blind to economic realities. The Good Neighbor Policy is a noble ideal in international relations if it is sincerely and honestly promoted for the mutual welfare of the people of the United States and of South America. Yet how easily it can become a pious expression to give sanction to a policy of economic imperialism.

THE NEED OF RELIGION

That all of South America is in desperate need of a vitalizing religion is proved by two incontrovertible facts. The first is that for four centuries the Roman Catholic Church has here been the dominating religious institution. The second fact is that this church has accomplished practically nothing in lifting the masses to a higher level of cultural, economic, social and moral living. The Spanish conquerors brought with them priests, nuns, monks, and all the paraphernalia of Roman Catholic ecclesiasticism. For 400 years that Church controlled the life of the people, restricted education to the sons and daughters of the upper classes, failed to make the Bible known or even accessible, and permitted religion to degenerate into crass superstition like that of Czarist Russia before atheistic communism began to eradicate it from Russian life. Because there was no competitive influence of Protestantism in South America as in Europe

and the United States, religion became little more than idolatry, ceremonialism, superstition and the perpetuation of Spanish medieval ecclesiasticism.

All this is evident to the tourist who notes the shabby appearance of the cathedrals, the small number of worshippers except on special holidays like Easter or Christmas, and the inadequate number of churches for a really effective ministry to the people. In each of two large towns which I visited in Venezuela, with populations respectively of 29,000 and 23,000 people, I found but one Roman Catholic church.

Of ominous religious significance was the comment of my taxi driver in Caracas. We were standing before the tomb of Simon Bolivar, the great South American hero of independence. It is located in front of the altar in what was a Caracas cathedral but is now the Venezuelan national pantheon. "Religion has lost its hold on the people," said my taxi driver. "They no longer go to church. They have no respect for the priest such as they had in former years. They have put the church out of their lives. It gives them nothing. It reminds them only of the long domination by Spain before the country was liberated by Simon Bolivar."

This immense area south of the Panama Canal presents a magnificent opportunity for evangelical Christianity. Religious liberty is guaranteed in every South American constitution, even in countries like Venezuela where Roman Catholicism is still the established state church. Unfortunately, few Protestant denominations had the far-sightedness in other years to begin missions here. With South America now moving rapidly into a larger place in the world's economic and political life, with Europe and the United States in competition for its trade, with new ideas and the lure of strange ideologies sweeping across these lands, the people are in an amazingly plastic and formative stage. Newspapers, books, movies, and the omnipresent radio are bringing the challenge of fascism, communism, and nazism. New spiritual foundations are being laid for great numbers of young people who listen to these strange voices, who quickly adopt these new ideas, and who react to these new challenges. Like all young people, they are susceptible, sensitive, and responsive.

THE CHALLENGE TO CHRISTIANITY

Here is a great challenge to evangelical Christianity, a call to American Christians to send to South America not only the products of our industrial civilization and the political tenets of our democracy, but also our Christian ideals, the authentic voice of Christianity, the real message of the Christian gospel.

The two larger denominations who already have missions in South America are the Southern Baptists and the Presbyterians. Missions are also maintained by Methodists and Congregationalists and by numerous independent and so-called faith groups. Practically all Protestant work began during the decade following the Civil War.

Southern Baptists are at work in the Argentine Republic, Chile and Brazil, where they report a total mission staff of 144 for all three countries, 799 Baptist churches, and a total membership of 63,698. Southern Baptists paint glowing pictures of progress for their South American fields except Chile where considerable damage was done to churches by the earthquake a year ago. Typical of their optimism over the prospect of evangelical Christianity is this paragraph from their 1939 report,

The great spiritual desert of South America needs nothing but water to make it one of the garden spots of the earth. Only the Water of Life will change this spiritual desert into a Garden of the Lord. A beginning has been made and there already are flowers and fruit where once all was sand and rock. As we are trying to give the people that Water of Life, we can say with a missionary of other days, "The future is as bright as the promises of God."

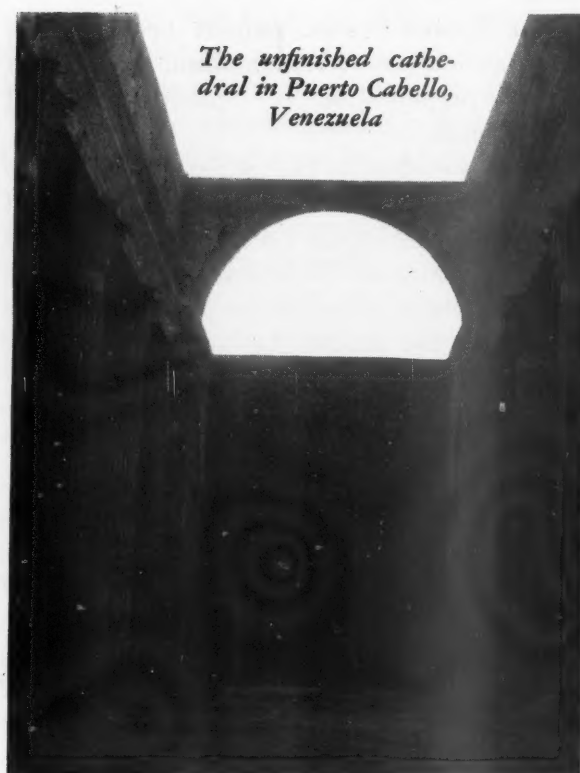
The Presbyterians have flourishing missions in Chile and Brazil as well as in Colombia and Venezuela. My visit to Caracas afforded opportunity for a call at the Presbyterian Mission College where I met Dr. C. A. Phillips, secretary of the Venezuelan mission. Highly illuminating was his explanation of the church and state relationship in Venezuela. It would seem to be as much of a disadvantage to Roman Catholicism as an advantage. All church property is owned by the state. The church can neither buy nor sell nor lease property. All repairs must be made by the state. Any new churches, if required by population growth, must be erected by the

state. Under a dictatorship whose public revenues are needed to finance the political system and to maintain the group in power, money is seldom available for building new cathedrals. So no new churches are built. The old structures continue to serve. Their dilapidated appearance accentuates somewhat their stately dignity, historic interest, and architectural charm. And since the state appropriates funds for the support of priests and the upkeep of the churches, it naturally exercises a control that varies proportionately to the extent to which the dictator himself is a loyal or only a nominal Catholic. These restrictions do not apply to the Protestant churches. Through legally authorized holding companies they can own property and build new churches wherever and whenever the population need arises. Dr. Phillips was most optimistic on the future of evangelical missions.

THE UNFINISHED CATHEDRAL

While walking along the streets of Puerto Cabello one hot forenoon, I came upon a small public park. In front of it stood an immense building that seemed to be in ruins. Its architecture suggested that it might have been or was to be a cathedral. As I stood and gazed at it, several Venezuelans, recognizing me as a foreigner and lured by my own curiosity, came and stood beside me. Soon others joined us. In a few moments I was surrounded. In the group was a youth who could speak a little English. So I asked him about the building. "It is an unfinished cathedral," said he. "It was started when Venezuela belonged to Spain. After the war of liberation, all construction stopped. It has been left in this condition ever since."

There it stood in its gaunt, towering incompleteness, its vast empty shell of walls surrounding a dozen tall pillars to support a roof that was never built. Nothing could symbolize more effectively and adequately the incompleteness of Christianity in Venezuela and doubtless in all of South America. This unfinished cathedral typifies a Christianity that was introduced by Spain in all these lands long ago. It never met the spiritual needs of the people. Out of the abysmal poverty, the moral degradation, the spiritual destitution of the people comes the yearning for a more complete and more satisfy-



ing religion. On the foundations and on such of the superstructure as can be utilized of the religion which Spain brought to South America four centuries ago, evangelical Christianity must build the new and vitalizing faith that South America needs.

Northern Baptists have no missions in South America. The Home Mission Societies have work in Mexico, the West Indies and in several countries of Central America. But in the vast area south of the Panama Canal, inadequately, incompletely, and only partially evangelized by other Protestant denominations, *not a single Northern Baptist missionary is proclaiming the life-giving gospel of Christ*. Has the time not come when a new and mighty forward movement is needed to lead Northern Baptists out of the missionary complacency, stagnation, and defeatism of these latter years into a new and glorious expression of their historic missionary spirit? With American business, political, and cultural agencies looking beyond the southern horizon, such enlargement of secular interest ought to be matched by an expansion of evangelical Christianity into South America.

In that endeavor Northern Baptists surely ought to have a worthy part.

He Flung Away the Sacred Cord of Hinduism

Whenever you have occasion to doubt the reality or permanence of Christianity in India, amid the overwhelming prevalence of Hinduism, a narrative like this should help to restore your faith

BY HELEN HUMPHREY BRUSH



FAMOUS as the second most sacred spot in the India of Hinduism is Puri, the city by the sea in Orissa. Of course, Benares is always the first.

As our train drew into the Puri station in the early morning, I could discern on the platform the figure of an Indian young man whom we knew. Others were with him, bearing beautiful, heavy garlands of flowers in their hands. As we stepped down, the garlands were placed about our necks. As a final gesture of welcome, I found a string of sweet-smelling sandalwood beads with my garland.

Several scenes in which this same young man had figured flashed before me in retrospect.

I saw him one summer day in 1925. He was then an upstanding young Brahmin boy with the pleasantly sounding name of Biswanath Mahapatra. As he stepped into our bungalow, he said, "I feel that Jesus Christ has saved my soul and I desire to be Christian." The sincere purpose revealed in his attitude and voice brought quick tears to my eyes. Indelibly the scene was impressed upon my memory.

The next scene occurred a few weeks afterward. On the steps of the church in Khargpur, Mr. Brush was suddenly confronted by three men with a summons to appear in the police court and to answer a charge. The charge was preferred by an elder brother of Biswanath



Biswanath Mahapatra holding his little son, and beside him stands his wife. Behind her is a recently converted Brahmin with his wife and daughter

Mahapatra and stated that his younger brother was being forced into Christianity.

When Biswanath declared his utter willingness to follow Christ, still the brother was reluctant to accept his statement.

"We can settle his age by medical examination. As his guardian, I protest his baptism! He is under age."

Thereupon he was taken to the nearest Civil Surgeon, eight miles away. The Hindu doctor declared him to be 17 years of age. He thus had still a year in which to prove his allegiance to Christ.

"My brother wants me to return home for a visit. Have I your permission?" Feeling that the boy would prove worthy, the missionary gave consent. For several weeks he remained away.

Then one day he returned, telling of the mental anguish and spiritual testings he had undergone. He could have been reinstated into the Hindu community had he expressed a willingness to give up his trust in Christ and eat of the products of the cow in a ceremonial rite. He had refused. An attempt to arrange his marriage with a Hindu girl had likewise failed.

Back to the city of his conversion he had come! At the end of the year, when he could no

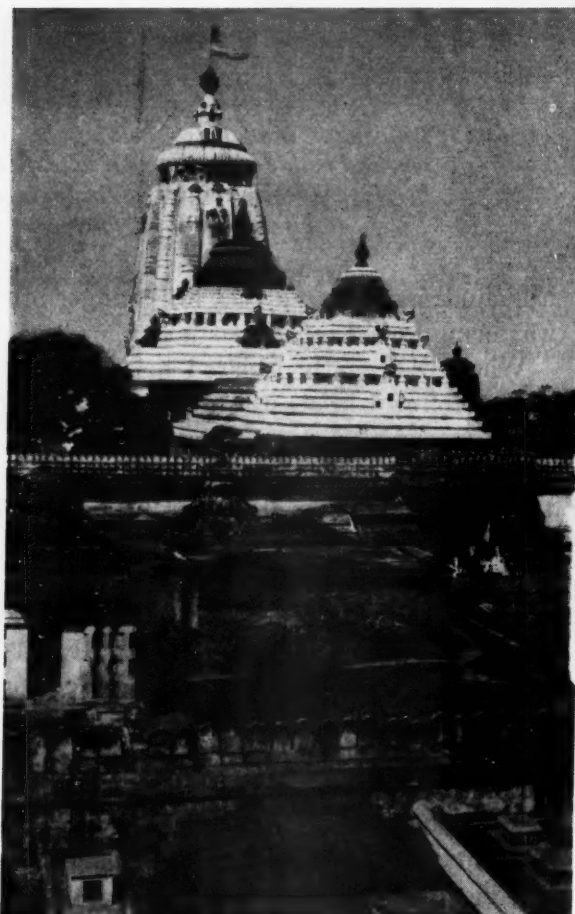
longer be legally hindered, he stepped into the baptismal waters with the Indian pastor. Taking from his neck the sacred cord of Hinduism, he flung it from him, symbolical of his new status as a Christian. "Christ has saved my soul," he exclaimed. "What can they do with my body?"

Fifteen years have passed since that day. There have been years in which Biswanath's faith was sorely tested. His birth and former training as a Brahmin, to be nurtured and served by the Hindu community, was at variance with his desire to serve others, as is required of a true

among the group with him at the Puri station. With her training as a teacher and her own Christian experience, she is a well-qualified assistant to him, as he occupies the position of pastor-in-charge of the English Baptist work in the Puri district.

With him at the station, also, was the Brahmin teacher whom he had recently baptized.

BELOW: A glimpse of the main Juggernaut Temple at Puri, India. Pilgrims can be seen on its steps



follower of Christ. Contacts with Baptist missionaries in Orissa and Madras, and with friends who encouraged and strengthened him, was followed by the dedication of his life to Christian service. Several times we saw him while he was in training in the Bible School in Cuttack.

There he met the beautiful Christian girl who is now his wife. She and their little son were



ABOVE: The Juggernaut Road in Puri, India. Along it moves the procession of gods in cars pulled by pilgrims

Before we departed we heard this man sing a song of joy, his own composition, as he played a small organ in Biswanath's house. Biswanath told us of the 16 families ready for baptism and the joy he experiences because he "followed the call" to do service for Christ. We met others of his Christian groups. Late that day we went to tea to his house. A caste Hindu, an inquirer, came also and for the first time partook of food with Christians. Thus he broke his standing in the Hindu community.

Arrangements had been made for our sight-

seeing while in Puri. Because of Biswanath's former position as a Hindu, his knowledge of the temple priests' ways and their habits of extracting money from tourists, we had some interesting and amusing experiences.

"Will you see the Earth, Heaven and Hell in this temple?" he asked after we had viewed the burning ghat near the sea on which many ailing pilgrims hope to build their funeral pyres.

We were led into an arrangement of rooms filled with images depicting the sins of men and the punishments to follow. Fantastic figures in tortuous positions made vividly real the picture of Hell. The man who on earth takes the lives of birds is here picked and annoyed by flocks circulating around his head. Much we could not interpret. For the sins committed on earth many humans drag out an existence, hereafter, in animal forms.

In Heaven, were images of all the gods. Mr. Brush took the accompanying picture to show the attempt which seems to be made to include Christ among those to be worshiped, by setting his image among the others. It resembles that to be seen in some types of churches.

From the higher reaches of a monastery adjoining the big temple of "Lord Juggernaut," we were able to look down into the latter. Outcasts because Christians, we could not be admitted within its "sacred" precincts. Against this background we took Biswanath's picture, the man who might have been a priest fostering the chicanery and superstition which makes the pilgrims, averaging 400 daily and 45,000

in the big July festival, in many cases foolish victims.

In other temples we saw numbers of the 36 sects of priests and heard some of the 700 monks residing in the city. At festival time when the huge cars containing the idols are pulled down the Juggernaut Road to the garden temple, about 80,000 pounds of rice are cooked daily for the pilgrims to buy and eat. What a sight to see the sacred cows lapping up the water poured from the rice into huge troughs!

In the Garden temple where the Lord Juggernaut is taken to spend his holiday, we heard Biswanath warn the priest who solicited us for money, "We do not pay. We are Christians. We only come to see." What degradation and prostitution is practiced there in the name of religion! The hordes of diseased beggars on the sacred road, were an indictment against the religion which allows them to suffer, and to become a means of acquiring merit for those who give them alms!

Biswanath Mahapatra, with his message of Light and Hope in this stronghold of Hinduism, makes us humbly thankful that we can see in him a living demonstration of Christ's power. Next Easter he plans a procession of Christians down the very road over which the Juggernaut car is pulled every year, past the book room where Christian books and pamphlets are available to any who desire to learn of the True Way and to be freed of the bonds which bind the souls of those who are seeking, even if as yet inarticulately, true peace and happiness!



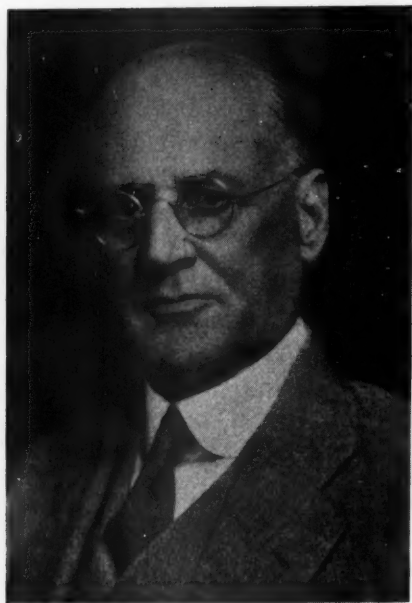
Idols in the temple at Puri, India. The central figure resembles Christ, and is apparently made so to include Him among the other Hindu idols

PERSONALITIES

A Notable Farewell Celebration in New York

FAREWELL CELEBRATIONS MAY BE OCCASIONS OF SORROW and regret; they can also be opportunities for high inspiration and glorious fellowship. In the latter category belongs the farewell dinner in honor of Secretaries Joseph C. Robbins and P. H. J. Lerrigo, who retired from the staff of the Foreign Mission Society after nearly 40 years of noteworthy service. Both were appointed as missionaries in January, 1902. With their wives they sailed for the Philippine Islands in the summer of that year.

A notable company of board members of the two foreign mission societies and many especially invited guests assembled at dinner in New York on the evening of September 23rd. The seating list recorded 23 organizations, Baptist and interdenominational, whose representatives had come to join in honoring the two retiring secretaries. Board Chairman Alton



*Joseph C.
Robbins*

L. Miller and former Chairman Herbert J. White alternated as presiding officer and toastmaster throughout the evening. President Herbert B. Clark, of the Foreign Mission Society and ex-President of the Northern Baptist Convention, offered the invocation.

Three speeches, respectively by Mrs. Howard Wayne Smith, President James H. Franklin and Dr. John R. Mott, were models in brevity, humor, and felicity. Mrs. Smith turned to the Old Testament for an unusually fitting parallel. She likened the two men to Caleb and Joshua, men of far vision and balanced judgment, who possessed faith and courage, and who demonstrated remarkable leadership and teamwork.

President Franklin, as a former colleague of Dr. Robbins and Dr. Lerrigo during his own service with the Foreign Mission Society, referred in words of tender affection to the comradeship, cooperation, and confidence that had marked their nearly 20 years of fellowship. He referred to the distinguished quartette, of which former Treasurer George B. Huntington, also present as a guest, had been the fourth member. "Four ordinary men who cooperate," said Dr. Franklin with customary modesty, "can get better results than four extraordinary men who can not work together."

Dr. John R. Mott, introduced as "leader of leaders," is himself a veteran of many years of world



*P. H. J.
Lerrigo*

service and influence, for he recently passed his 75th birthday. In a vigorous and impressive address, he surveyed the momentous period of missionary history which included the period of service of the two retiring secretaries. He cited the growing indigenous church in the mission field, the larger evangelism, the liberation of lay forces, the application of the gospel to larger areas of life, and the rapid progress in co-operative and ecumenical Christianity, to all of which Dr. Robbins and Dr. Lerrigo as men of vision, conviction, high principle and sacrificial devotion, had made significant contributions.

The memorable evening closed with the reading of handsomely engrossed resolutions by the Board of Managers, presented to Dr. Robbins by Mr. Charles C. Aldrich and to Dr. Lerrigo by Dr. Arthur C. Baldwin. Both recipients made felicitous response to these tributes. Modestly Dr. Robbins attributed his suc-

cess to the help of a countless host of friends, to bearing his share of the burden of the world's need, and to his listening to the voice of God. In fascinating style, Dr. Lerrigo sketched his amazing career and gratefully paid tribute to the ever expanding fellowship of secretaries, board members and missionaries.

Both men referred to the long and devoted helpfulness of their wives. Mrs. Robbins sat beside her husband at the speakers' table. Owing to illness, Mrs. Lerrigo was unfortunately unable to be present. Personally through Dr. Jesse R. Wilson, a special message of greeting and sympathy was sent to her by the Board. The closing prayer was offered by Dr. Luther Wesley Smith of the Publication Society.

Although both men have passed the 65th milestone in life's journey, and the Foreign Mission Society's retiring age, neither man will remain idle. Dr. Robbins joins the faculty of the Andover Newton Theological School. Dr. Lerrigo is already directing the Baptist World Relief Campaign. Graciously Mrs. Smith referred to him as leaving the staff of the Foreign Mission Society and "going on relief!"

Secretarial Apostolic Succession

SHORTLY BEFORE HIS RETIREMENT on October 31st (see "*Time's Curtain Falls on an Extraordinary Career*," *MISSIONS*, October, 1940, page 478), Dr. P. H. J. Lerrigo sent a farewell letter to the pastors in which he introduced Dr. Jesse R. Wilson as his successor. As a former Baptist missionary in Japan, serving in evangelistic work from 1921 to 1926, General Secretary of the Student Volunteer Movement from 1926 to 1936, Pacific Coast Secretary of the Foreign Mission Board from 1936 to 1939 and since then Associate Secretary at Foreign Mission Headquarters in New York, Dr. Wilson by experience, background and service is superbly equipped

to assume the position that Dr. Lerrigo has so ably filled for nearly 20 years. He begins his new task on November 1st at a time of unparalleled gravity in the world mission of the Christian church. Gifted writer, forceful speaker, efficient administrator, missionary enthusiast, he follows in worthy apostolic succession to such noted leaders as Henry C. Mabie, Fred P. Haggard, J. Y. Aitchison, who in other years served as Dr. Lerrigo's predecessors.

Baptist Director of Foreign Relief Appeals

DR. LESLIE B. MOSS, for the past 15 years Secretary of the Foreign Missions Conference of North America, has resigned his position to become Executive Director of the recently constituted Committee on Foreign Relief Appeals to the Churches of the United States. The task of this committee, which is sponsored jointly by the Federal Council of Churches and the Foreign Missions Conference, in appraising, investigating and coordinating the numerous appeals for world relief now being presented to the American churches, has quickly reached such tremendous proportions as to make the services of an executive director indispensable. In Dr. Moss the Committee has found a man of exceptional executive ability and of long experience with foreign affairs. For five years he was a Baptist missionary on the staff of Nanking University in China. He was a delegate to the World Missionary Conference at Madras two years ago. The finest Baptist blood flows in his veins. His father, Dr. Charles H. Moss, a Baptist minister who died in 1938, was for many years a member of the Foreign Board.

New Foreign Missions Conference Secretary

THE FOREIGN MISSIONS CONFERENCE of North America has elected Dr. Emory Ross as its new General Secretary. Although still a young man, he has



Emory Ross



Jesse R. Wilson



Leslie B. Moss

already achieved a notable career. For 20 years he served as a missionary of the Disciples denomination in Liberia and Belgian Congo, and later as Secretary of the Congo Protestant Evangelical Council, in which all mission boards at work in Belgian Congo cooperate. He is thus thoroughly familiar with the Baptist mission there and has been of inestimable service in counsel and guidance during the years of adjustment following the World War and the post-war depression. Three years ago Dr. Ross returned to the United States to become General Secretary of

the American Mission to Lepers. The Foreign Missions Conference, with headquarters at 156 Fifth Avenue, New York City, is composed of more than 100 Protestant mission boards in the United States and has a supporting constituency of more than 30,000,000 American and Canadian church members. "The present world situation is making terrifically clear," said Dr. Ross when he entered upon his new duties on October 1st, "the importance of foreign missions in our troubled world, and the unparalleled opportunities in reconstruction following the war."



Santiago, Cuba, where the pastors of Cuba had their conference because an influenza epidemic made it impossible in Cristo

There Are No Empty Pews In the West Indies

When churches on mission fields grow so that their buildings can no longer accommodate the crowds that come to their services, what can a visiting secretary do about it? Perhaps you can suggest the answer

By CHARLES S. DETWEILER

AT THE extreme eastern end of Cuba, cut off from the rest of the island by a mountain range and inaccessible except by small coastline steamer or airplane, is Baracoa, chief city in the district of the same name. Here is a group of rural churches organized into an association and maintaining a vigorous life. For them the great

event of the year is the Association meeting. When I reached Baracoa I was told that it had been raining for 12 days and that necessarily the attendance from the country had been cut down. But when I saw the crowded meetinghouse, I wondered how the people could have been accommodated if it had not rained. The enthusi-

asm and spontaneity in worship was most refreshing. One incident at a preceding meeting illustrates the spirit of the people. Late in the evening a woman appeared in the convention. She was wet and bedraggled because of the weather, and weary from the hardships of the way. When she gave her testimony, it was to paraphrase *Romans 8:35*: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword, or mud, or swollen rivers, or days and days of rain?"

From Baracoa I went by plane in two hours to Santiago, whence it was a 40-minute ride into the hills by autobus to Cristo, the seat of our mission school—Los Colegios Internacionales. Here it was my privilege to give the address to the graduating class, also to take part in the farewell to Dr. Robert Routledge, who for 31 years had been the principal, and in addition for 21 years had been superintendent of our Cuba Mission. Suffice it to say for Dr. Routledge that he turns over to his successor, the Rev. Wilbur Larson, a mission united in spirit and filled with evangelistic zeal, and a school in good financial condition, with island-wide prestige. (NOTE.—Mr. Larson's first article in *MISSIONS* was published last month. See *The Black Peddler of Cuba*, in October issue, pages 467-469.—ED.)

An epidemic of influenza in Cristo made it unwise to bring together our pastors for an eight-day conference as we had planned. Instead, we had them assemble in hot Santiago for a four-day conference. That allowed me a little more time to visit the churches and bring them encouragement. A number of churches are asking for buildings. The foremost of these and the one presenting the most urgent need is in the growing city of Palma Soriano. The building is nearly 40 years old, and seats only 100 people. The Sunday school attendance is about 250, part of whom occupy a rented building two blocks distant. The pastor is one of our best, and deserves the encouragement of a new plant. The estimated cost is \$16,000 including the purchase of a new lot.

After two weeks in Cuba, I flew to Haiti for a visit of the same length of time on that island. Landing at Port-au-Prince, the capital, I was again impressed with the character and effi-

ciency of our pastor, Ruben Marc, and with the clamant need of a church building for his constantly growing congregation. There are three other Protestant churches in this city, the British Methodist, the African Methodist of the United States, and the Episcopal. Each of these has an adequate building. The Baptist Mission has the strongest church and the ablest pastor of all. Yet it is housed in a little old chapel that can hardly accommodate half of the congregation. Through their own efforts they have purchased a lot on the capitol square, and have accumulated a building fund of \$3,000. There is no more deserving need in all of our six fields in Latin America. They estimate \$10,000 as the cost of a new building.

From Port-au-Prince I drove by auto to Cap Haitien on the north coast, where our pastors came together for a conference. From them I learned of the growth of our work in the country districts and of the new chapels in process of construction. Generally speaking, American Baptists help these rural chapels only to the extent of \$100 in each case, the cost of the iron for the roof!

From Haiti I continued my journey by airplane to Puerto Rico. Here my first important task was to meet with the Advisory Board of the Barranquitas Academy. This thriving institution is rapidly outgrowing its equipment. The principal is a gifted Puerto Rican, whose administration has won recognition in educational circles. The grounds and buildings of the Academy are used for summer assemblies for the young people. Another gifted Puerto Rican heads up the Sunday school and young people's work. It was my privilege to be a member of the faculty of the annual summer assembly.

One of the embarrassments of a secretarial visit to our mission fields is to meet the requests of churches for aid for their expanding work. In Puerto Rico there are also several building needs. A new church edifice is needed for Orocovis to take the place of the dilapidated frame building erected 36 years ago. Frame buildings do not endure in the tropics as in the north. Termites and dampness are more destructive. We had planned for Orocovis a Samuel Bryant Memorial Church, and our General Missionary had estimated that it could be built for \$6,000,

but further study with an architect has revealed that \$11,000 is the minimum, toward which we have only \$6,500 on hand.

The population of Puerto Rico is growing more rapidly than that of any of our fields, and the most rapidly growing city is Rio Piedras, seat of the University. According to the recent census the population increased 65 per cent in the last decade. It is entirely a Baptist field. The church is self-supporting and is reaching out to establish Sunday schools in the new suburbs. Two years ago with the help of the Home Mission Society the church built a neat concrete chapel in a new suburb. Now they ask for a grant of \$2,000 and a loan of \$1,000 for a second chapel in another populous suburb, where already they have had work for several years and have a Sunday school with an average attendance of more than 100 pupils. But the Department of Edifice Funds of the Home Mission Society has only \$4,000 in its yearly budget available for Latin America, and Puerto Rico is one of six fields.

The last three days of my stay in Puerto Rico were given to the summer session of the Evangelical Seminary, where I delivered six lectures. This was a gathering of pastors, representing all of the denominations. One of the most promising features of Christian work in Puerto Rico is the good fellowship between the denominations.

Puerto Rico, because of its strategic importance in the American defense system, is receiving many accessions to its military population from the mainland. In attendance upon our church in Cayey in the center of the island, I found two American soldiers from the nearby barracks. They could not understand Spanish; but they wanted to continue their church-going habits. A sailor from the naval station has been visiting the Baptist church at San Juan and giving his Christian testimony. One night over the radio I heard him tell the story of his conversion. He told it well. The building of an American military air base in Puerto Rico and the establishment of new defenses has made the island take on an appearance of great activity.

There is no such activity in Cuba and Haiti. In those islands the war in Europe has hurt business, for it has robbed them of their European market for coffee and sugar. Occasionally an English ship calls here, but no more French, Dutch and German vessels. Thus far the only effect, therefore, of the war upon our missions is to make the financial situation more difficult in Cuba and Haiti. Fortunately the churches continue their witnessing, undisturbed by racial animosities, undismayed by financial difficulties, hopeful and confident in the enduring establishment of God's Kingdom in the West Indies.

The Conquerors

(See picture on page 516)

THE center picture on page 516 is a reproduction of a famous painting, *THE CONQUERORS*, by the French artist Pierre Fritel, who was born in 1853.

In *Bibby's Annual for 1913* appears the following description:

In this strange weird picture are gathered all the great scourges of the human race who have stained with blood the pages of history; the makers of war who have sacrificed without pity or remorse their fellow men. The brain reels at the attempt to estimate the appalling misery, the suffering, and the loss of life for which these great conquerors are collectively responsible. They are seen advancing in

all the glittering panoply of war, lit with an unearthly, infernal light, a sinister and terrifying spectacle. On each side like waves of the sea lie the naked bodies of the victims of their cruelty and their thirst for glory. Julius Caesar leads; behind him come Napoleon and Alexander the Great, an Egyptian king, possibly Rameses the Great, Attila the Goth who conquered Rome, Hannibal, Charlemagne, and others. It is a vivid presentation of the meaning of wars of aggression.

Had the artist lived until today and were he now painting the picture, he would add several other persons to the group, notably the Japanese Emperor, Signor

Mussolini, and Chancellor Hitler. Nor are the records of English history and of American history free from men who rode as conquerors and left in their trail human wreckage, devastation, and death. General Sherman's march through Georgia belongs in that category. And as for the American war with Mexico, "Whatever the apologists may say," writes Mr. W. R. Castle in the October issue of *The Atlantic Monthly*, "our own Mexican War was a war of conquest." Mr. Castle ought to know, for he was formerly U. S. Under Secretary of State.

FACTS AND FOLKS

During September's German air raid on London the building at 19 Furnival Street, occupied by the British Baptist Missionary Society, was wrecked. Fortunately most of the Society's records and files had been removed from London before the attacks on London began. Thus far the Baptist Church House on Southampton Row, which includes also President Rushbrooke's London office of the Baptist World Alliance, has escaped damage.

The Ramapatnam Baptist Theological Seminary in South India had no regular graduating class this year and no formal commencement exercises, according to President F. P. Manley's report, because no entering class was enrolled in 1937. Fortunately there was one graduate this year. A bright student, who had entered in 1938, was permitted by the faculty and the board of trustees to take the three years' prescribed course in two years. His graduation and the presentation of his diploma by Dr. Manley was made a special feature on the program of the Christian Endeavor Society's anniversary. The graduate is Mr. Gaddala Solomon and his graduating oration was on the theme, "The Characteristics of a Christian Leader." The Seminary's new academic year opened in July with an entering class so that the experience of having no formal commencement will likely not be repeated three years hence. Rise in the cost of food in India, due to the European war, will necessitate an increase in tuition fees as well as larger mission appropriations.

Mr. James F. Turnbull, after nearly 50 years with the Home Mission Society, has retired. He

News brevities reported from all over the world

first entered the Society's service on November 13, 1893, beginning as a clerk at the munificent salary of \$7.00 per week. A series of merited promotions made him bookkeeper, Assistant Treasurer and finally Auditor. From the last position he retired on September 1st. Throughout his long career, which paralleled that of the Executive Secretaryships of Henry L. Morehouse, Charles L. White, Gilbert N. Brink, Charles A. Brooks, and George Pitt Beers, his work has been marked by loyalty, devotion, and efficiency. His service has been highly appreciated by his colleagues at headquarters and by the great host of home missionaries in North America.

Dr. Robert E. Speer is chairman of a National Sponsoring Committee for the American Bible Society now engaged in raising an emergency fund of \$150,000 with which to provide Bibles for those countries usually supplied by the Bible Societies of nations now drastically affected by war. Three-fourths of the world's missionary supply of the Scriptures has come from the British, Scotch, Dutch, French and other European Bible Societies. The war has shut off this supply.

Miss Maud Brook, after a notable service for the last fifteen years as superintendent of the Fannie Doane Home for Missionaries' Children in Granville, Ohio, has reached the retiring age. Mr. and Mrs. Stanley W. Cummings of Shelburne Falls, Mass., have been selected to succeed her in this responsible position. Miss Brook has

made a significant contribution to the lives of the many children of missionaries who have been under her care and guidance during the critical years when they are separated from their parents.

During the German invasion of France, four Baptist chapels were wrecked. Two Baptist pastors were serving as chaplains in the French army. One was captured at Dunkerque and the other in Alsace. Both have been released. The Baptists of France now in the occupied zone find it very difficult to communicate with their brethren in the unoccupied area.

When the Russians took possession of Eastern Poland, they closed a Baptist old people's home, an orphans' home, and several chapels. Several pastors were arrested. Some are still in prison. Others were removed to parts unknown. A few have been permitted to return. One Baptist pastor from Eastern Poland has been banished to Siberia.

Missionary Frank P. Manley, for more than 25 years in service in India and now President of the Ramapatnam Baptist Theological Seminary, was honored with the Doctor of Divinity degree by Linfield College, McMinnville, Oregon, last June. The citation by Dr. Olof Larsell stated it had been anticipated that Dr. Manley would be present in person to receive the degree, but "world conditions and the limitations of budgets in the missionary society" made it impossible for him now to come home on furlough. So the degree was conferred *in absentia* by President William G. Everson. Dr. Manley was graduated from Linfield College in 1912.

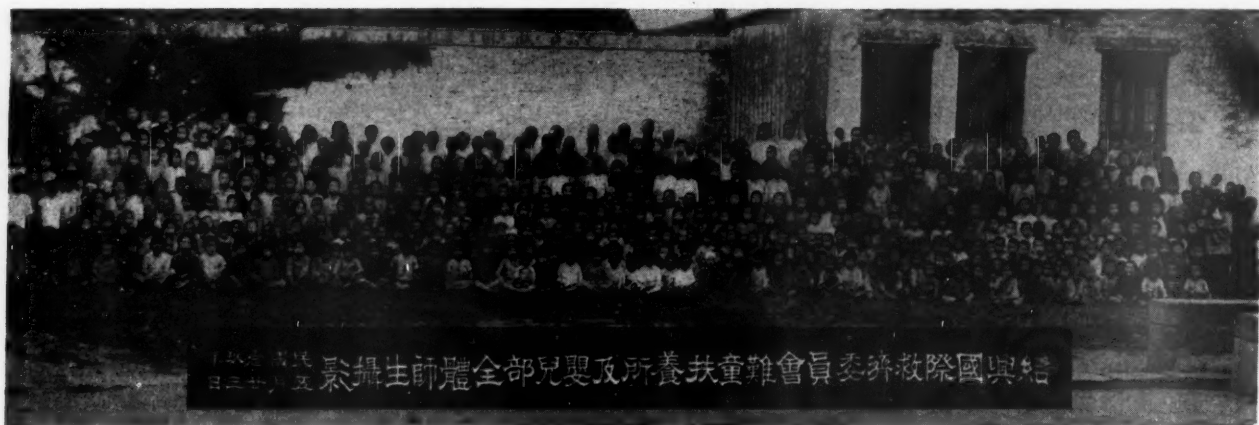
N·E·W·S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



Mothers and children in Shaohing, East China, saved from starvation by the Shaohing Relief Committee

If They Could Speak English

NOTE.—You should read again Dr. Ufford's article, "Never Have We Known Such Suffering," on pages 403-405 in September MISSIONS.—ED.

By A. F. UFFORD

IF ALL the people in this picture (more than 500 of them; count them and see for yourself) could speak English, they would with one accord say, "Thank You."

The inscription in Chinese at the bottom of the picture tells you that these are the 490 children and 65 mothers with nursing babies who have been kept from starving through the work of the Shaohing Relief Committee. The mothers who might have been forced to abandon the babies at their breasts, had it not been for the relief brought by the Relief Committee, are in the back row at either end. The children of the Hundred Hungry Group fill up the rest of the space save for a few teachers and workers in the back row. This project of the Shaohing Relief Committee has been made possible through the agency of the

American Advisory Committee in Shanghai which represents various organizations in the United States contributing to China relief.

When you think of China relief, just think in terms of what it means to a distressed father or mother to have one of their little ones assured of one meal a day.

Rumanian Baptist Convention in Chicago

The Rumanian Baptist churches in the United States held their annual convention in Chicago, Ill., August 31-September 3. The principal topic of discussion was a program to evangelize almost 300,000 Rumanians now in the United States. Sermons, addresses, business sessions and prayer meetings, all had emphasized this important subject. A practical program was voted to realize this high purpose. The last Sunday of October was appointed as a missionary day in

which all the members of the Rumanian Baptist churches will be asked to sign pledges for the financial support of this missionary work. There are more than 50 Rumanian colonies in cities in the United States. According to the census there are at least 91,000 Rumanians in New York City. But there is no evangelical ministry among them.

We have chosen four cities in which to begin immediately: St. Paul, Minn.; Youngstown, Ohio; Erie, Pa.; and New York.

Rev. J. Ardelean, pastor of the Rumanian Baptist church in Chicago, was elected president of the Rumanian Baptist Association for the coming year. The Convention was very much distressed over the further dismemberment of Rumania by the dictators of the conference of Vienna.

One of the Convention resolutions was to appeal to all Rumanians in this country to appreciate the blessings of being in the United States and to be loyal to its government.—Rev. Ioan Cocutz, Rumanian Baptist Church, Akron, Ohio

Europe's War and Congo's Mission

The new government automobile road in Belgian Congo provided a bumpy ride to the conference of Baptist missionaries and a fiery trip back to their stations

By MARGUERITE M. ELDREDGE

THE Belgian Congo auto state road had just been completed. So it was proposed that the annual meeting of the Congo Mission be held at Kikongo to enable the missionaries to become acquainted with the newest station, its work and its problems. This irresistible suggestion met with enthusiastic response and many missionaries planned to be present. But when the war in Europe began to involve the fate of Belgian Congo, it seemed wise to limit the attendance to only one member from each mission station. The other missionaries therefore remained at their stations.

Three car loads of weary, well shaken-up and dusty delegates were halted simultaneously and willingly by a "park here" sign on the hospitable premises of the Smiths at Kikongo. A fourth car arrived the following day.

For six days we were in session. Prayer and devotional periods were a time for personal renewal and spiritual fellowship with absent colleagues, and friends. Those were also times of intercession for the church of Christ and for the suffer-

ing nations at war. Visits were arranged to the new hospital already crowded with appreciative patients, to the church and school properties, to the water installation, and to the school gardens where scientific methods are suited to local needs in producing a more adequate food supply.

The approval of our work by the Belgian Colony government was heartily appreciated. Although burdened by world problems, the government by the presentation of suitable medals took time to remember the splendid service of missionaries now retired, including Mrs. Peter Frederickson and Mrs. Joseph Clark. A letter from the Governor General's office expressed gratitude for the effective medical service during the past year by Mrs. Ernest Atkins at Moanza and by Miss Agnes Anderson at Kikongo.

Station reports revealed growth in church membership, native leadership, self-support, and the erection by the native church of brick chapels. One church voluntarily contributed the equivalent of \$100 in order that its boarding school of

250 boys, faced with the alternatives of closing or going into debt, might complete its full term of work with balanced accounts.

But the Congo mission is faced with two grave problems: (1) New evangelistic missionaries to fill the gaps due to the retirement by age and illness of several families. At least two new families are needed immediately. (2) Wisdom as to the means by which we may increasingly use mission trained natives in the service of Christian churches and village schools. The Kimpese Training Institute, the medical school at Sona Bata, and the station boarding schools are producing efficient Christian leaders who should be used more and more to share the burdens of overworked missionaries. But government officials, trade managers, and others recognize the superior worth of these mission products and pay splendid wages to all who can be induced to enter their employ. Graduates of approved medical schools, when employed by the government, are guaranteed a minimum of 500 francs a month. The Congo church has not yet the resources to compete with such ways or to fulfil the injunction, "A laborer is worthy of his hire."

Institutes conducted in the villages, and baby clinics held at the hospitals, together with boarding schools for girls have helped to



Jungle highways, rest houses, and truck transportation are rapidly being established in Belgian Congo

reach the older as well as the younger women. More is being done for the lepers who are legion in Congo. Settlements are established where they receive medical help and the attention of personal workers who report a number of converts. Schools are being provided for children and young people.

Considerable time was spent in attempting to distribute fairly the available resources in money and missionaries to meet needs on each of our eight stations. Proud of the Master whom we serve, we like to feel that our work needs no apology. At Leopoldville, the colonial capital, the work of the Christian center with its church, Sunday school, and industrial department deserves praise. Kikongo and Moanza have been and are carrying on a heavy building program. Glad for the achievements of our colleagues, we are not unmindful of the consecrated gifts, in many cases of unsung donors which make this possible.

The auto trip to Kikongo had been bumpy, for the delegates' cars had had to help smooth and settle the newly made road. The departure from Kikongo was as through a fiery furnace, for native hunters had set fire to grass plains along the highway and it was hot. But of the meeting at Kikongo we would record our gratitude to God for His presence and leading, and pray His blessing upon the present and future of His work in Congo as well as in the larger field, the world.

The war in Europe is having its effects in Congo. Our medical work has been largely subsidized and the government hopes to meet its obligation for this current year, but in order to conserve available supplies our doctors are asked to stop operating, except for emergency needs, and hospitals are asked to limit the sale and dispensing of

medicines. With uncertain shipping facilities, the importation of medical supplies gives medical workers grave concern. Mission presses have produced additional texts, but paper has had to be imported and several presses suffered terrific losses in paper shipments sunk or confiscated during the first months of the war. With depleted stocks,

they can no longer meet local demands. Where and how are these various needs to be supplied?

To reassure natives during these anxious days of turmoil and strain, missionaries are staying at their posts. They desire above all to do this, and pray that this hour of extremity may be God's opportunity.



THE FOREIGN MISSION CHRONICLE

From the cradle to the grave in missionary service

BORN

(No births have been reported since the last publication of The Chronicle)

SAILED

Miss Margaret Crain and Miss Alice Bixby, from Seattle, August 31, for Japan.

Dr. and Mrs. William Axling, from Los Angeles, September 3, for Japan.

Rev. and Mrs. P. A. Collyer, from San Francisco, September 6, for China.

Miss A. Verna Blakely, Miss Edna Stever and Rev. E. E. Brock for Assam, Rev. and Mrs. A. M. Boggs for South India, Rev. and Mrs. P. W. Geary for Bengal Orissa, Dr. Anna B. Grey for Burma, all from San Francisco, September 18.

ARRIVED

Harold and Frances Klein, children of Rev. and Mrs. C. L. Klein of Burma, May 30, in San Francisco.

Dr. Clara Leach and Miss Anna Foster of China, June 30, in Los Angeles.

Rev. and Mrs. A. I. Nasmith of China, July 19, in San Francisco.

Miss Grace Bullard and Rev. and Mrs. L. E. Rowland of India, July 19, in Portland, Ore.

Dr. and Mrs. D. S. Dye of China, July 30, in Seattle.

Miss Mildred Bowers of China, July 31, in San Francisco.

Miss Linnea Nelson of China, August 2, in Los Angeles.

Margaret Covell, daughter of Rev. and Mrs. J. H. Covell of the Philippines, August 7, in San Francisco.

Miss Olive A. Hastings, Mrs. George D. Josif, of Burma, August 15, in San Francisco.

Beatrice Witter, daughter of Rev. and Mrs. T. V. Witter of India, August 18, in New York.

Rev. and Mrs. B. W. Armstrong and Miss Marguerite Eldredge of Belgian Congo, September 2, in New York.

RESIGNED

Miss Frances H. Lodien, new appointee of the Woman's Board, August 15.

S. Harriet Gibbens, R.N., of Moulmein, Burma, of the Woman's Board, November 3.

DIED

Miss Stella Ragon of Burma, in Burma, June 20.

Miss R. Grace Lewison of Assam, in India, September 3.

Rev. S. E. Moon, D.D. (retired of Belgian Congo), in California. September 26.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPARD, *Editor*

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MRS. HOWARD WAYNE SMITH

Field Correspondents in Four Continents

Vol. 31

NOVEMBER, 1940

No. 9

Will the British Government Compel Ten Million Children to Starve?

THE British Government is apparently adamant in its determination not to relax its blockade of Europe so as to permit the supplying of food to the innocent victims of war. It is estimated that 30,000,000 people in France, Belgium, Holland, Denmark, Norway, and Poland face starvation this winter. At least 10,000,000 are children. All are helpless human beings caught between the millstones of the German occupation and the British blockade. There would seem to be something inhuman when a government accepts all the aid America gives it, "short of war," sends its own children to enjoy the hospitality of American homes for the duration of the war, and then deliberately prevents American good will and Christian humanitarianism from relieving the agony of other people. Obviously no American in his right mind wants to furnish food to the nazi war machine and thereby add even one hour to the prolongation of Europe's barbarous conflict. *That concern can be adequately safeguarded.* A neutral food commission can function in Europe with such tight control over distribution that nothing would fall into nazi hands. Mr. Herbert Hoover assures this. He speaks from experience for he did the

same gigantic feeding job in Belgium during the first world war. England's present policy is extremely shortsighted. Among millions of people it will arouse an undying hatred, the intensity of which may exceed even that of the German hatred left as a legacy by England's eight months' food blockade after the Armistice in 1918. Moreover, it is dangerous at any time to frustrate humanitarianism. That can easily become a boomerang from which England eventually would also suffer. In this emergency American public opinion must be promptly mobilized. Europe's misery is already sufficiently immeasurable without adding the starvation of 10,000,000 innocent children. On this issue the followers of Him who plead for "one of these least," should know where they stand.

Thanksgiving Day Blessings That May Soon Disappear

AS AMERICANS we have much to be thankful for on another Thanksgiving Day.

Our Bill of Rights still guarantees freedom of speech. We can say what we please, the only condition being that what we say is neither libelous nor obscene.

There are no restrictions on our travel. We can go where and when we please, except in dangerous war zones, provided only that we possess a ticket or that the car has gas and a spare tire.

We can choose our reading matter, uplifting, mediocre, or degrading, according to our taste. No government censors what we read. With moderate intelligence we can identify propaganda when we see it, and can smile at its efforts to influence our thinking and our action.

Of radio programs we are free to choose high symphony or low jazz. We are not compelled to tune in when a government official speaks, nor are we arrested for treason when we listen to a foreign broadcast.

People in other lands have little determinative voice in their governments. Here on November 5th we can completely change our government if a majority of our voting population disapproves of what it has done.

Religion for us is still free. We can worship God as we please, provided that we neither disturb public order nor interfere with the worship of others. Religion in other lands is financed and

controlled by the State, or altogether suppressed, or utilized as an agency of nationalism. Ministers who denounce such prostitution of religion are sent into exile or to concentration camps.

There is no law against sending our money abroad to support Christianity in lands where the gospel is good news as yet unknown. Nor are we prohibited from coming to the rescue of stranded missionaries of England, Norway, Holland, and even Germany, from which financial support is now forbidden.

Although measures that our government has taken "short of war" are dangerously near war, we are still at peace, and in spite of the fact that many forces, secretly, insidiously, even outspokenly, are trying to lead "this great and peaceful people" into another European war.

Therefore, if any of us is uncertain as to why America this year ought to give thanks, this brief catalog of blessings should make us pause and meditate. But we need to meditate on more than their present reality. We need urgently to sense the danger that threatens them. If America went to war, one session of Congress could bring about so momentous a change in our way of life and plunge America into a totalitarian dictatorship as all-controlling as any that we now condemn elsewhere, that all of these blessings would vanish overnight.

On Thanksgiving Day it is important that we express gratitude to the Giver of "every good and perfect gift" for these blessings *while we still have them!* It is imperative that we cherish them, keep them, guard them well, not selfishly for ourselves alone, but for sharing with all the world when this war madness has passed away.

These are priceless blessings. If they take wings and fly away, not within the lifetime of our generation would they return.

The Scarcity and Unreliability of Information in Europe

WHEN Mr. Myron C. Taylor, President Roosevelt's personal ambassador to the Pope, returned from Rome to New York in September, he admitted, as reported in *The New York Times*, that he had come home to obtain a perspective of the European scene. "I think you know more about the present situation than I do," said he to the reporters. "Detailed informa-

tion in Europe is rather scarce. A great deal of it is colored and a great deal of it untrue. Over there one does not really get a picture of the European scene." No admission of the futility of his mission could be more damaging than that. Last winter one of the strong arguments advanced in defense of the President's appointment was that the Pope is constantly receiving confidential information about European affairs that is available neither to the ordinary man nor to the government official. Through Mr. Taylor's presence in Rome, it was argued, such confidential information would be placed at the disposal of the President. Apparently Mr. Taylor has been disillusioned about the value of the information which he gathered at the Vatican. His final audience with the Pope lasted 90 minutes and his conference with Mr. Roosevelt at Hyde Park lasted three hours. Possibly the President is now a wiser man as to the policy of having an ambassador at the Vatican. Whether Mr. Roosevelt is re-elected to a third term, or whether Mr. Willkie succeeds him, last winter's violation of the American principle of the separation of church and state must not be attempted again.

The Lesson of History Applies to the Program Committee

THE lesson of history is that nobody learns the lesson of history.

With particular urgency that observation applies to the Program Committee of the Northern Baptist Convention. With the exception of last year's committee whose Atlantic City clinics proved to be a grand success, each new committee tends to repeat the errors of preceding committees. Convention sessions are so long as to be beyond the absorptive capacity of the most seasoned delegate. Too much obeisance is paid to the tradition that calls for proportional theological, organizational, and geographical representation. On every program all varieties of doctrinal opinion, every convention area, every organization, committee, cause, project, or what have you, demand a place. Every year the resolutions are vigorously debated, enthusiastically adopted, promptly buried in the records, immediately forgotten. The work done in drafting them, the energy spent in arguing them, the midnight electricity burned by the Resolutions

Committee—all is wasted because *nothing is ever done to make them effective*. Too often great issues are given inadequate consideration because lesser interests demand a hearing. This year three continents are being consumed by a war conflagration while America is launched on a program of military conscription and industrial regimentation that will inevitably affect our American way of life. The conscientious objector to war is faced with a reality and a need of protection which previous academic consideration never expected so soon. In many areas throughout the world religious liberty has vanished. Never has our foreign mission enterprise faced a situation comparable to that of today. Surely this is not the time for a Northern Baptist Convention to be concerned over organizational trivialities, inconsequential reports, denominational politics, and a host of other matters that in other years may have edified or amused or wearied the delegates. The Program Committee, whose members are listed on page 553, faces a task of such importance as to deserve the best wishes, serious cooperation, and prayerful concern of every Northern Baptist. The Chairman will welcome suggestions.

Editorial ♦ Comment

♦ On the 16th day of October the system of peacetime military conscription was imported from Europe and by Act of Congress transplanted in the United States of America. On that day about 12,000,000 American young men were registered. Soon the first contingent of 400,000 will be on their way to military training camps for a year's instruction in civilization's new art of mechanized warfare and mass human slaughter. Who knows but that this first 400,000 already includes the man who will be America's next Unknown Soldier, destined to be buried with impressive military ceremonies in Arlington Cemetery on some future Armistice Day, when the then President of the United States will say as did President Harding in 1921, "Never again!" On the other hand, since modern war involves the killing of non-combatant, innocent, defenseless men, women and children by bombing from the air, perhaps in all lands participating in the second world war, the new national shrines to receive the homage of humanity will be Tombs of Unknown Civilians! In these fearful days it requires a long look ahead to maintain the right perspective and to appraise the true meaning of current events.

♦ In sponsoring the 10th annual observance of Men and Missions Sunday which this year falls on November 17th, the Laymen's Missionary Movement keeps well abreast of the times. Its major emphasis is on the danger that confronts the Protestant missionary forces of Europe. Owing to the war, government currency restrictions in all of continental Europe, with the exceptions of Sweden and Switzerland, prohibit the export of funds to foreign lands. About 3,500 missionaries of the Protestant churches of Europe are thus cut off from support. So the Laymen's Missionary Movement features that emergency. Last year more than 10,000 churches in 1,601 towns and cities observed Men and Missions Sunday. From the headquarters of 19 denominations copies of *The Laymen's Missionary Manual* went to 29,297 pastors. In view of its timely theme this year's Men and Missions Sunday ought to be far more widely observed. Literature and sermon suggestions are available free at Baptist Headquarters and at the Laymen's Missionary Movement, 19 S. La Salle St., Chicago, Ill.

THE GREAT DELUSION

Number 75

BOOTLEGGERS IRONY OR GRATITUDE?

FORCING their way through a fruit store in New York's produce market district at 3:45 A.M., on October 11th, a squad of 20 federal agents raided the largest bootleg alcohol still ever discovered in the United States. The plant had been operating full blast 24 hours per day.

Its daily alcohol-making capacity was 1,250 gallons. Hundreds of trucks distributed the alcohol throughout New York, the sale of which was reported to have defrauded the United States Government of \$3,650,000 in tax revenue during the past year. On the premises 14 men were arrested. More than 100 additional arrests are expected. A secret tunnel was discovered, similar to that in a movie mystery, its door panel controlled by a hidden switch.

In reporting the raid *The New York Sun* included a photograph of the huge room, showing an enormous vat, overflow tanks, and distributing hose. On the wall was a picture of President Franklin D. Roosevelt. In the first term of his administration the Prohibition Amendment to the Constitution was repealed. A powerful argument urged for repeal was that it would make an end of bootlegging.

Did the picture on the wall express bootlegger gratitude or only cynical irony?

THE summer camp as a means of evangelism and missionary education has become one of the outstanding features of our denominational life. During the past summer 32 camps for boys were held throughout the United States, under the direction of the Department of Missionary Education and the American Baptist Publication Society. In addition, three camps were conducted for Intermediate

staffs this year were several outstanding Indian youths. John Baldridge, a Cherokee Indian, Frank Belvin, a Choctaw Indian student at Eastern Seminary, Rev. David Owl, Rev. W. H. Sanderson, Cherokee Indians, and Deacon George Hunt, of the Kiowa tribe, rendered splendid service as leaders. Miguel Villarello of Pueblo, Mexico, served at Ocean Park and at Camp Neyorca. Herman Loh, a

They Made the G

Last summer's camps which enrolled again prove their value in evangelism as evidenced in the final paragraph

By C. RAYMOND

South Orange, N. J., to Rev. John A. Foote of Japan, to be used each summer by him for the under-



boys and girls. In Puerto Rico a Boys' Camp was held under the direction of Rev. Oscar Rodriguez at Barranquitas Academy, and Rev. John A. Foote directed a camp near Osaka, Japan.

These camps foster interracial understanding. Boys of various nationalities are enrolled, live, study and play together and form lasting friendships. Serving on camp

student at Crozer Seminary, did fine work as a staff leader at Camp Corbley, Mehaffy, Pa.

A real gesture of international friendship is revealed in an exchange effected between the Royal Ambassador Camp at Ocean Park, Maine, and the Osaka Baptist Camp in Japan. Rev. Floyd L. Carr has forwarded six tents, the gift of Mrs. George W. Doane of

The big second period in last summer's Royal Ambassador Camp

Are these boys destined to be tomorrow's carriers of the gospel?

privileged youth of Osaka. In return Mr. Foote is forwarding to Mr. Carr the mahogany binnacle from the first gospel ship, the *Fukuin Maru*, built for Captain Luke Bickel of the Inland Sea of Japan. The binnacle will be set up at the Ocean Park Camp.

the Great Decision

which enrolled more than 1,600 Baptist boys in evangelism and missionary education. A paragraph of this informing account

RAYMOND CHAPPELL

Perhaps the most unique and constructive feature of these camps is the opportunity afforded Bap-

Openshaw, W. C. Mason and others? Many denominational leaders contribute to the missionary education of Baptist boys by giving service in these camps. Through such personal contacts, and through the study courses on Missionary Heroes, our boys are being trained to become the future supporters and participants in the missionary enterprises of the denomination.

his personal problems with a wise and understanding leader. As a result, more than 200 boys during the summer declared themselves ready to follow the Master.

In general the camp programs follow the pattern which has been developed by the Royal Ambassador Boy Camp Movement, of which Field Secretary Floyd L. Carr is the guiding spirit. This program includes class study, craft



er's Royal Ambassador Camp at Ocean Park, Maine.
ow's camp fodder in some European or Asiatic war?

tist boys to come into close personal contact with real live missionaries from Baptist mission fields. Who can estimate the results when 1,600 Baptist boys become acquainted with missionary personalities like Richard Buker, Howard Murphy, Howard Freas, H. J.

It is significant that many boys express appreciation of the daily chapel and camp devotional periods. Camp pastors and other leaders of the daily chapel period have found it a challenging and rewarding service.

Various methods of conducting personal interviews have been developed. In every camp each boy is given the opportunity to talk over

work, supervised sports, the presence and leadership of real missionaries, the facing of personal life problems with skilled pastors, and the opportunity of self-commitment to Christ.

At Ocean Park, Maine, the Royal Ambassador Camp was in session for three periods of two weeks each, with total enrolment of 462, an increase of 102 over 1939.



Rev. L. W. Williamson of Weston, Mass., Rev. E. A. Sherwood of Southbridge, Mass., and Rev. L. G. VanLeeuwen of Stoneham, Mass., served as Camp Directors. Rev. Paul L. Alden of Champaign, Ill., was the Dean during the first two periods, and Rev. E. C. Kunkle of New York City was Dean during the third period. Two memorial tablets were dedicated in the dining hall. John R. Baldrige, a Cherokee Indian, and Miguel Villarello, a Mexican guest, taught Indian lore and leather work. Dr. Richard S. Buker was not only Camp Doctor, but thrilled the boys with stories of his missionary work. Senior Camp pastors were Rev. Gordon R. Lahrson of Pt. Richmond, N. Y., Rev. C. A. Carmen of Chicago, Ill., and Rev. D. S. McAlpine of Brooklyn, N. Y. Secretary Floyd L. Carr, Rev. Bernard C. Clausen of Pittsburgh, Pa., and Rev. J. Melvin Prior of Bridgeport, Conn., were graduation speakers.

The Junior Camp, in which 69 boys aged 9 to 11, were enrolled, was a new feature. Rev. Eric A. Oesterle, now of New York City, was Director, and Rev. C. Raymond Chappell was Camp Pastor and Associate Dean. Special courses were given in Junior Life of Jesus, Junior Life of Paul, Junior Old Testament Heroes, and Junior New Testament Heroes. At the



chapel service each day the camp pastor told the story of some missionary hero, choosing, for the most part, missionaries whose careers are not well known. The boys heard, most of them for the first time, the fascinating stories of John Vanderkemp, James Evans, David Hill, Ephraim Alphonse, Temple Gairdner, James Harrington, John Holmes, Clifford Harris, Willie Jackson and Albert Schweitzer.

Three states report new camps. Two years ago the Baptist Young People's Conference of Nebraska urged a Boys' Camp. In 1939 State Secretary William Park went to Ocean Park, Maine, to study the Royal Ambassador Camp program. He returned with enthusiasm, and assisted Religious Education Director B. G. Field in planning for

the camp. The Scout Camp at Fremont was secured, and 28 boys were enrolled. Rev. J. C. Clark was made Camp Director and Rev. B. G. Field served as Dean. Dr. Howard Murphy was Camp Doctor and Instructor in Missions. Rev. W. N. Sanderson, a Cherokee Indian, was Athletic Director.

A good beginning was made in Colorado. The Colorado Woman's College loaned Camp Freeman, and 23 boys attended. Rev. Henry B. Bondurant, High Counsellor for Colorado, served as Director. Rev.



Nebraska boys at Camp Fremont; Volley ball at Ocean Park, Maine; Frank Belvin, Choctaw Indian at Camp Ottawa, Kansas



Dr. Richard S. Buker of Burma, camp physician at Ocean Park, and one of his patients

J. E. Dollar, High Counsellor for Kansas, assisted Rev. W. F. Ripley, Colorado, Director of Religious Education. A splendid beginning was made, and both boys and faculty are enthusiastic.

The Rock Island Association in Illinois sponsored a camp at Moline, and 27 boys registered. The Director, Rev. Elmer Grafft of East Moline, writes, "We are confident that from this beginning will develop a large camp."

Advance is being made in a number of states toward the securing of suitable sites for these camps and

in the improvement and development of camp property and equipment. The Baptist Pioneer Camp at Lake Tippecanoe, Indiana, had the largest registration in its history, 103 boys and 13 staff members. It is planned to buy the camp property and make it a permanent camp and assembly ground. The Royal Ambassador Camp at Swan Lake, S. D., was the finest yet held.

Hugh D. Pickett, Dean of the West Virginia Boys' Camp at Camp Caesar, not only reports a gain in enrolment, but also progress in raising money to make possible the purchase of their own camp next summer.

The Pioneer Boys Camp at Lake Louise, Mich., dedicated a new Dining Lodge, costing \$4,000, the gift of Mr. Frank Elwell of Flint, as a memorial to his father, formerly a colporter missionary in Michigan. Two camp cabins, each housing ten boys, were also dedicated. A new faculty cottage is being built.

About 25 years ago, Camp Ashmere at Hinsdale, Mass., began as a local camp for boys and girls of the First Baptist Church of North Adams, Mass. Now boys are coming from a radius of 50 miles. Improvements are being made each year. Two cabins with eight bunks in each were built last year and an-



Rev. Percy A. Kilmister making daily inspection at Ocean Park

other one has now been erected. Electricity has been installed. Two new rowboats have been added this year. Several acres of land provide for expansion.

In the 23 camps from which reports have been received, 1,622 boys were enrolled. About 200 pastors, missionaries, laymen and denominational leaders served on the staffs. In personal interviews with carefully chosen leaders, 200 boys made the decision to commit their lives to Jesus Christ as Lord and Leader. That final fact justifies all the effort and energy spent in this annual project.



In the swimming pool at Camp Caesar, W. Va.



Erecting a new hut at Camp Christy, Kansas

Armistice Day

A Prayer for Armistice Day

O GOD of peace whom in our passions we have so often forgotten, sanctify to us every memory of the years when the din of arms resounded through all the earth, and nations meant to be brothers were engaged in fratricidal strife. Accept our gratitude for the day when the guns ceased, and an unwonted silence fell upon a bleeding earth. Let no forgetfulness or dullness of conscience rob us of the meaning of those fearful years. Strengthen every force in human hearts that would make forever impossible their repetition. Build peace into our minds, into our ways of commerce and industry, into governments and schools, into the dreams and imaginations of aspiring people, until swords are beaten into plowshares, and the nations learn war no more. And, as we bless Thy holy name for those who departed this life in Thy faith and love, grant, O Lord, that the offering of their lives may not have been made in vain; that we and all Thy people may hear the call to nobler living which sounds in our ears from the graves of those who have died that we might live; that we may dedicate our lives anew to the work of bringing in Thy Kingdom upon earth; that so out of these years of sin and misery and loss, there may arise better nations and a better world; through Christ, our Lord. Amen.

Adapted from *Prayers for Services*, by Morgan Phelps Noyes.
Published by Charles Scribner's Sons. Used by permission.



Who Made the Law?

By LESLIE COULSON

Who made the Law that men should die in meadows?
Who spake the word that blood should splash in
lanes?

Who gave it forth that gardens should be bone-yards?
Who spread the hills with flesh and blood and brains?

Who made the Law?

Who made the Law that Death should stalk the
village?

Who spake the word to kill among the sheaves?
Who gave it forth that Death should lurk in hedge-
rows?

Who flung the dead among the fallen leaves?

Who made the Law?

From the calendar of the Community Church of New York.



Armistice Day Scripture

All they that take the sword shall perish with the sword.—*Matthew 26:52.*

Let us follow after things which make for peace.—
Romans 14:19.

Blessed are the peacemakers: for they shall be called the children of God.—*Matthew 5:9.*



I Saw a Man

By MATHEW HALL

I saw a man without a leg,
And when I turned to stare,
He said to me, "The other one
Is buried over there."

I saw a man without an arm,
And when he caught my glance,
He turned and said, "A souvenir
I left behind in France."

I saw a man without an eye,
He winked his one at me,
And said, "I gave the mate of this
To save democracy."

I saw a man without a heart.
His hands were soft and clean.
He said, "I made my little pile
In nineteen seventeen."

From *The Daily Worker*. Used by permission.



They Call It Brotherhood

By ALICE M. SHARP

Brotherhood, they call it,
Brotherhood?

. . . When little children cry for food,
Their pitiful, wretched bodies shrunk
To almost fleshless bone,
While men stretch greedy, grasping hands
More power and gold to own?

. . . When nations fight each other
For a few square miles of blood-drenched sod,
And each in turn more arms do seek
As if old Mars were really God?

Is this the meaning of that Word
Which He so long ago,
Beside the sea of Galilee asked
All mankind to know?

In greed and hate, in strife and shame
This world has lived so long
I wonder, is this the meaning of that word,
Or, is our definition wrong?



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



War Propaganda and the United States, by HAROLD LAVINE and JAMES WECHSLER, is an illuminating, factual, discriminating analysis of the enormous and ever increasing barrage of propaganda to which the United States is being subjected in order to bring about its participation in Europe's war. English lecturers, German radio broadcasts, news reels, elaborate dinner parties, relief societies whose purpose is more to spread propaganda than to engage in actual humanitarianism, expert and stupid censors, and their dealings with newspaper correspondents—all these and numerous other agencies and methods come within the purview of this book as it seeks honestly and impartially to discover what is true, and what the warring nations want Americans to believe. Based on its analysis of facts and propaganda, it makes startling accusations, as for example, "*The American press told less truth and retailed more fancy about the Finnish War than about any recent conflict.*" It offers this suggestive and exceedingly thought provoking comment on the war aims of England:

Americans could not again be aroused to "make the world safe for democracy." They were hostile to the words. They might be stirred by the gaudy rainbow of a "United States of Europe." The question of whether a "United States of Europe" was an altruistic goal or a synonym for Allied rule could be tabled for later discussion.

As for American participation, whether imminent or ultimate, this pertinent observation is ominous in its implications:

A nation seldom goes to war in a burst of measured sanity, especially when it is separated from the theatre of war by an ocean. And no great imperial cause is ever as simple in origin and aim as its protagonists must believe it to be. That is why ministers must sanctify it, journalists promote it, educators explain it, and draft laws make assent compulsory.

The book was written just before the collapse of France. How that event is now determining propaganda in the United States must be left for a later volume. Apparently some Americans already believe that the present war is holy. Others still believe it is hell. To diminish the ranks of the latter and enlarge the ranks of the former is obviously propaganda's purpose. Will it succeed? That is the crucial question. (Yale University Press; 363 pages; \$2.75.)

• • •

What Germany Forgot, by JAMES T. SHOTWELL, Columbia University, Professor of the His-

tory of International Relations, is the first in what will likely be an endless series of books by numerous authors in a prolonged attempt to reverse humanity's judgment about the iniquities of the Versailles Treaty as having caused the present war in Europe. The author makes out a good case when he attributes Germany's present course of action to a continuance of militarism as promoted by Chancellor Hitler. This was prompted by Germany's economic collapse and this in turn was due not to the Versailles Treaty but to the overwhelming costs of the war itself. On the other hand, the author is objective and fair in attributing blame for Germany's collapse also to the failure of the democratic movement within Germany, the refusal of the victorious powers to disarm after Germany had been completely disarmed, and the isolationist policy of the United States which "refused to help to put anything in place of war by its denial of the League of Nations and the World Court." Thus the whole world shares in the responsibility for the present catastrophe. (Macmillan; 152 pages; \$1.50.)

• • •

Thinking Aloud in War Time, by LESLIE D. WEATHERHEAD, pastor of London's City Temple and a veteran of the first World War, is a series of sermons preached since the outbreak of the second World War. The reader will sympathize profoundly with this British preacher as he tries to resolve his terrible perplexity. How can a Christian in England harmonize the teachings of Christ, the beastliness and futility of war and the

The Christian Fellowship

By NELS F. S. FERRÉ

"Unearths the bedrock upon which alone the dream of Christian unity must find its consummation." — *Zion's Herald*

"Highly recommended. Dr. Ferré is a profound thinker. What he has to say is far more important than proposed plans or methods." — *Dallas News*

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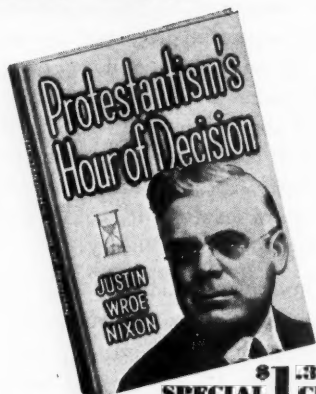
\$2.00

ghastly business of killing people? It is a deeply disturbing book that will furnish stimulating food for thought to many an American preacher who views with grave anxiety the rapid pace with which America seems to be moving toward war. "The longer this war goes on," says the author, "the harder it will be, because of the spread of bitterness and the desire for revenge, to build the only kind of peace that will last. If a righteous peace can only be reached through a long war, the Christian Church must be the last to admit it, and then only after every other method has been exhausted." Most reassuring is the final chapter on "The Values War Cannot Touch." This book was written at a time when everybody was so confident that England and France would inevitably emerge victorious in the conflict with Germany and would repeat the history of 1918. So the reader must be left to wonder whether events since the spring of 1940 would now drastically modify the author's views. (Abingdon Press; 133 pages; \$1.00.)

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Dare We Face the Facts? by MURIEL LESTER, is a disturbing yet convincing appeal to the conscience of the individual to do something to overcome the evil of the world, and first of all to look at international affairs with the eyes of a seer who looks beyond events. To do that one must have the equipment that comes from prayer deliberately practiced at different times throughout the day, also fellowship with others through sympathetic understanding, again confidence in the power of good will to overcome evil, and finally persistence in applying it to all problems. Dare we face the facts of warring nations with such a faith? The writer shows how it is being done. (Harper and Brothers; 125 pages; \$1.25.)

"It meets a real need in this hour"★



\$1.39
SPECIAL CLOTH

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Missionary 11-40

Forgiveness, by PAUL LEHMANN, is an analysis of the philosophies and theologies of Kant, Hegel, Schleiermacher, Ritschl and Barth requiring painstaking concentration. It is, however, a rewarding book. The author is Professor of Religion at Elmhurst College. He argues that "the controlling principle of the religion of the Enlightenment (18th century) has contributed fundamentally to the difficulty in which theology now finds itself, and that the revitalization of the preaching and piety of Protestantism depends upon an interpretation of the idea of forgiveness that will be effectively divorced from 18th century moorings." The Enlightenment with its stress on natural religion and reason resulted in skepticism about revelation and in a dimming of the Reformers' emphasis on forgiveness. Ritschl rescued forgiveness, but not as a unique work of God through Christ. This Karl Barth has done. This to the author is the history of the idea of forgiveness since Reformation days. However Barth by under-stress of the doctrine of creation makes the gulf between God and man so wide that forgiveness is "thinkable only in terms of the supernaturalistic spiritism which destroys the existence and activity of man and the world as a consequence of the existence and activity of God." The present task then is to unite the two emphases "in a proper tension between the concepts of creation and redemption presupposed by the dynamic Protestant idea of forgiveness." (Harper and Brothers; 230 pages; \$2.00.)

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Story Sermons From Literature and Art, by WALTER DUDLEY CAVERT, is a new book of 70 story sermons for children, above the primary age. They are not only usable themselves, but they also suggest where other good stories

may be dug up. The first 34 are adaptations from literature, and the next 24 deal with the lives of artists or with famous paintings. An incidental value is that they will acquaint children with the great treasures of literature and art of which too many remain ignorant. Any pastor or church school worker who talks to children will appreciate them. They will also interest adults. (Harper and Brothers; 151 pages; \$1.50.)

God's Grace in Galatians, by CLARENCE A. MARLIN, is a verse-by-verse study of Paul's doctrine of grace, as the word appears in this epistle. It is written in simple devotional language, and will be profitably used by religious leaders, especially Church school teachers. (Revell; 118 pages; \$1.00.)

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Dangerous Opportunity, by EARLE H. BALLOU, is the description of the condition in which the

Chinese churches find themselves at the present time. The meaning of the word "crisis" in Chinese is "dangerous opportunity." The danger to the Christian cause in the present turmoil of war is pointed out, but the opportunity that awaits the church to serve the divine purpose is also shown with revealing insight. (Friendship Press; 211 pages; cloth \$1.00; paper 60¢.)

(Continued on page 576)

New Foreign Missionaries

Rev. and Mrs. Raymond W. Schaefer are assigned to China. Mr. Schaefer is a graduate of the University of Washington, and of Berkeley Baptist Divinity School. He served in Tokyo, Japan, at the Baptist Student Center, Waseda University, for one year. Mrs. Schaefer (Carol Anderson) is a graduate of the University of California.

Rev. and Mrs. Paul A. Collyer, also for China, combine teaching, pastoral work and business experi-

BELOW: Rev. and Mrs. P. W. Geary; Rev. and Mrs. H. G. Tegenfeldt; Rev. and Mrs. R. W. Schaefer



nary and Gordon College of Theology and Missions. Mrs. Geary (Henrietta Henderson) is a graduate of Wheaton College and of Eastern Baptist Theological Seminary.

Rev. and Mrs. Herman G. Tegenfeldt are designated to Burma. Both are graduates of Western Washington College of Education and of Bethel Seminary.

Rev. and Mrs. Maurice Blanchard are also assigned to Burma. Mr. Blanchard is a graduate of



Rev. and Mrs. Maurice Blanchard

ence in their preparation for foreign service. Both are graduates of Denison University. Both attended Colgate-Rochester Divinity School.

Rev. and Mrs. Philip W. Geary go to Bengal-Orissa. Mr. Geary attended Ashland College, Ohio, and Juniata College, Pa., the Eastern Baptist Theological Semi-



Rev. and Mrs. Paul A. Collyer

Carson-Newman College, Eastern Baptist Seminary, and of Southern Baptist Seminary, with special work at Temple University. He has been Professor of Bible at Alderson-Broadus College, Philippi, W. Va. Mrs. Blanchard (Bela Dell Hagaman) has worked successfully with young people.



A Successful Experiment in Ohio

What four churches did successfully in Ohio can be repeated by other churches in other states

IN Salem, Ohio, there is an old Baptist church which dates from the year 1809. Its meeting house stands on a triangular plot in the business center of the city. Having streets on two sides of a church is not an unmixed blessing, and the church looks ahead to the time when it can erect a new house of worship on a fine site which it owns in a residential section. Salem is a small American city of the best type, with homes and streets that would do credit to any community. At least 50% of the population in this wholesome city are members of its churches. The Baptist church is in the Wooster Association, and has approximately 600 members. Its pastor is Rev. S. Talmage Magann, a graduate of Washington and Lee University and of Crozer Theological Seminary.

This church was selected as the first in a list of churches for an experiment in a new promotional program inaugurated last year by Secretary Paul Judson Morris. In it the Every Member Enlistment had first place. He invited Dr.

By M. E. McINTOSH

W. H. Bowler to give the Ohio churches the benefit of his long experience. All the resources of the State Convention office were utilized to interest pastors and people. Dr. Bowler traveled to all parts of the state in order to explain the plan to local church leaders and help them put it into effect. The results have been so gratifying that the churches of other states



Mr. E. C. Hammel

should profit by the Ohio experiment. Among other results to be mentioned with satisfaction is the substantial contributions made by Ohio to the increase in missionary receipts in the early months of the current fiscal year.

Several of the churches which made outstanding records in the Enlistment were recently visited. In a series of short articles, of which this is the first, a report on these churches will be given. The round of visits began at Salem, in the northeastern part of the state and extended to Lima in the west, south as far as Middletown, which is not far from Cincinnati, and to Cleveland on the north. This indicates something of the completeness with which the Enlistment effort covered the state. The entire Baptist fellowship of Ohio has derived benefit.

The first question asked Pastor Magann at Salem was this: "Do you consider that your Enlistment has strengthened the unity of the church?" His answer was an emphatic "Yes." The same question was asked all the other pastors visited and in every instance the reply was the same. There is no question about the tonic effect of a properly conducted Enlistment.



The efficient executive committee that conducted the Salem Enlistment



Miss Dorothy Miller

Important as the financial phase of the Every Member plan is, it is paralleled in value by the possibility of improvement in solidarity, in growth both of membership and church influence.

The Salem church had no cause to be disappointed with the financial results. "The budget for missions and current expense was over subscribed," said Pastor Magann. "So far as known this is the first time such results have been achieved in our church. Our people are very much encouraged." The executive committee that had general direction of the Enlistment was composed of Mr. E. C. Hammel, Miss Dorothy Miller and Miss Frances Leasure.

Besides making full provision for the missionary and current

expense budgets, the Enlistment in Salem made possible an addition to the building fund which has been started. Likewise, the total missionary contribution of the church, which stood at \$750, was increased to \$1,000. The church has gained 175 new members in the past three years. At Salem as in the other churches visited a significant fact is the number of people who are actively interested in the Enlistment. On the Friday before Enlistment Sunday there was a banquet to which the entire church membership was invited. and this "one big family" idea was an effective element in the success achieved.

What Would You Suggest For the Convention Program?

The Program Committee, which will draft the program for the convention next May in Wichita, Kansas, has been appointed by President E. J. Millington, as follows:

REV. CHARLES L. SEASHOLES, Dayton, Ohio, *Chairman*

REV. R. W. BABCOCK, Minneapolis, Minn.

REV. R. L. BAILEY, Sacramento, Cal.

MR. W. C. COLEMAN, Wichita, Kan.

DEAN G. B. EWELL, Rochester, N. Y.

REV. M. M. MCGORRILL, Grand Rapids, Mich.

MRS. F. C. WIGGINTON, Carnegie, Pa.

In addition, and as an extraordinary innovation, the Convention



Miss Frances Leasure

President has appointed the following corresponding members of the committee, without the right to vote:

EDITOR JOHN W. BRADBURY, New York, N. Y.

EDITOR MIKE C. ELLIOT, Chicago, Ill.

EDITOR WILLIAM B. LIPPARD, New York, N. Y.

REV. STANLEY I. STUBER, Clifton Springs, N. Y. (*Secretary of last year's committee.*)

Chairman Seasholes has called a meeting of the committee for December 2-3. Anybody who has constructive suggestions, destructive criticisms, new ideas, unusual proposals to set forth, is urged to send them to Chairman Charles L. Seasholes, First Baptist Church, Dayton, Ohio.

They Show Baptists The Way!

AN AMAZING instance of Christian devotion is demonstrated in the experience of the Mennonite churches of the United States. They include a total of 30,000 members.

This small group of Christian people have rescued 20,000 of their fellow-Mennonites from persecution in Russia and have established them in homes in Canada and South America. More than \$1,000,000 has already been paid towards the necessary transporta-

tion. They are courageously facing the payment of an additional million on the debt incurred for this purpose, besides caring for the many sick among these immigrants who still need aid.

It will be worth while for members of Northern Baptist churches to keep this example before them as they plan what they and their churches may do for a stricken world.

(See announcement on the inside cover page)

Americans of Tomorrow

An appraisal and a comparison of the three factors that determine the character of America's rising generation

By E. J. MILLINGTON

THREE educational factors in American life to-day merit examination and comparison.

The first is public education. This proceeds from the ordinary associations and influences constantly exerted upon a growing child. Some may be enumerated as follows: newspapers, radio programs, the comic strip, the influence of social and business life, common ideals and objectives thus presented to the child, school-boy and school-girl talk, the influence of gangs, and a host of other influences difficult to name. This educational influence beats upon the mind of a child continuously during every waking hour of every day. It is perhaps the most constant and powerful influence to which the child is subjected in forming his opinion of what is desirable in life, and of that kind of conduct which is most attractive and promises the most satisfactory results. This type of education is all-pervasive. There is no limit to the time or manner in which it operates.

The second educational factor is the public school. By its very nature, this is restricted almost entirely to the acquisition of secular knowledge. In that direction it is very efficient. It is almost completely divorced from ethical or religious influence, except as such influences proceed unconsciously from associations in class rooms and with teachers. As against public education, the average school, which operates 38 weeks a year for five hours a day, five days in a week, is limited in its influence upon the child to some 950 hours of instruction. It is of course evident that the influence of public school education may be largely nullified by the constant pressure of public education. For instance, children may be taught in the public school how to speak grammatically, but the average child continues to speak, in spite of all instruction, as he hears his parents talk at home and as he hears the majority of people talk on the street or in business. Other instances could be multiplied without number.

The third educational factor is religious education, the attempt on the part of churches to instruct children in the principles and practices of the Christian religion. As a rule, it is not carried on by trained or competent teachers, nor is instruction scientific or progressive. The time element is woefully limited. For the great majority of children it is one hour a week, of which only 30 minutes are devoted to actual

instruction. This means at most only 26 hours in the entire year.

Examination and comparison of these different forms of instruction might be carried into much further detail. The comparison of time is most illuminating. The average child is subjected to the influences of public education for probably 16 hours out of every day, which means a total of some 5,800 hours a year. Public school education influences the child for about 950 hours, and religious education for about 26 hours.

A further fact of tremendous importance is that *more than half of the children of school age in America are not receiving any religious education of any kind.* This fact makes the comparison much more impressive than it otherwise would be.



*E. J. Millington, 33rd
President of the Northern
Baptist Convention*

In the light of these facts, and considering the effect of public education as shown in the ideals and conduct of hosts of young people, the importance of the Publication Society's program of Baptist Church School Advance becomes very apparent. It becomes absolutely essential for us now to reach all the children we can, to teach them, to win them, to enlist them in Christian service, and to train them, in order that the glaring defects which we note at present may, in the process of time, be removed. Every member of every church should devote himself unremittingly to the success of the Baptist Church School Advance.

MISSIONS CROSS WORD PUZZLE PAGE

No. 43—Shushan's Queen

ACROSS

1. "the maid was fair . . . beautiful."
4. "he set . . . royal crown upon her head and made her queen."
7. "And the . . . said unto Esther."
11. ". . . sat on the throne of his kingdom, which was in Shushan the palace."
14. Extinct bird.
15. "if a man shall dig a . . ."
16. Pair. 17. Resounded.
19. "and sin as it were with a cart . . ."
21. Screw pine.
22. "because the Lord . . . Is-rael."
23. "Shushan's Lovely Queen."
25. Coin of Peru; ride on (anag.).
26. From.
27. "over . . . hundred and seven and 20 provinces."
28. Spy. 31. Printer's measure.
32. Exclamation of disgust.
35. "all that handle the . . ."

36. "there is . . . law of his, to put him to death."

37. "every perfect gift is from . . ."

39. "Go, gather together . . . the Jews."

41. "The adversary and enemy is this wicked . . ."

44. High mountain.

46. Size of shot.

47. "extol him that rideth upon the heavens by his name . . ."

49. "bore his ear through with an . . ."

51. ". . . came before the king; for Esther had told what he was to her."

54. New England state.

55. "seal it with . . . king's ring."

56. "out of the house of the . . . unto the king's house."

Our Text from Esther is 1, 4, 7, 22, 23, 37, 39, 55, and 56 combined.

DOWN

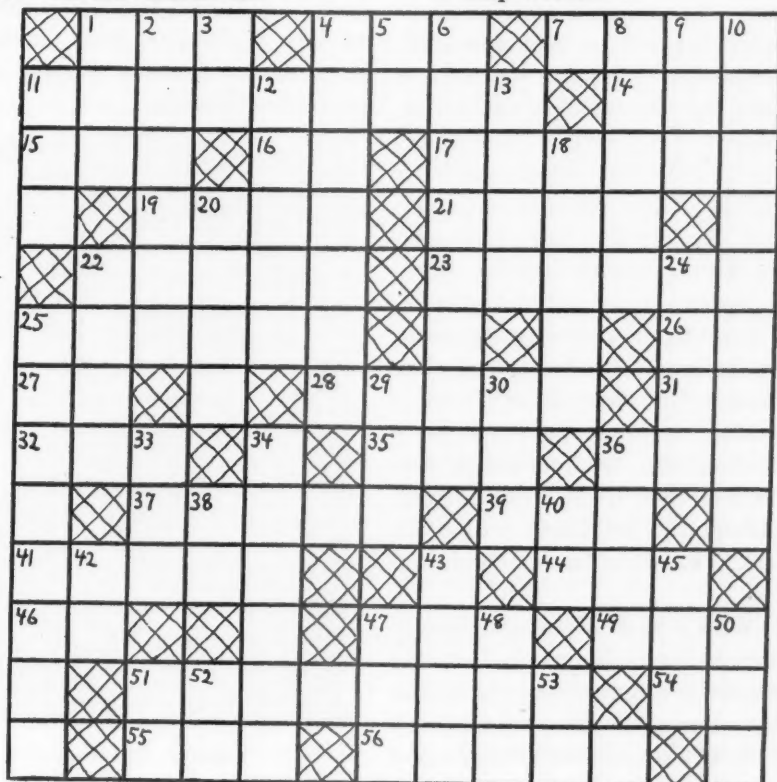
1. Descendant of Gad. 1 Chron. 5:15.
2. Native sodium carbonate.
3. Repeat sign in music.
4. Ship worms.



NO. 11

Last Month's Puzzle

5. Part of the day.
6. Feminine name.
8. "There is yet one man, Micahiah the son of . . ." 1 Kings 22:8.
9. New Testament form of Noah.
10. "the country of the . . . , which is over against Galilee." Luke 8:26.
11. "strong and . . . for war."
12. "a large . . . room furnished."
13. "fill the waters in the . . ."
18. "whosoever shall . . . this word."
20. And Esther set Mordecai . . . the house of Haman."
22. Marine fish.
24. "planted a garden eastward in . . ."
25. "Mordecai, who had taken her for his . . ."
29. American author. 30. Time.
33. Son of Noah.
34. Against. 36. Olio.
38. The soul (Egypt. Relig.).
40. Note.
42. "and fell down . . . his feet."
43. City in Maine.
45. "they cast . . . , that is, the lot, before Haman from day to day."
47. "he had told them that he was a . . ."
48. An occupant of the ark.
50. "bored a hole in the . . . of it."
51. Sinai was one.
52. ". . . that men would praise the Lord." 53. That is.



WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

For the Health of Women and Children

A glorious record of service through the American Baptist mission hospital for women and children at Nellore, India

A Jewel in Nellore

When Dr. Lena A. Benjamin came to South India in 1902, a family of non-Christians lived in the section of Nellore not far from the mission compound. The two sons in the family had been to the mission schools and could read and write. The eldest daughter, born at the time Dr. Benjamin arrived in India, had been named Tholis-sama, who is an Indian goddess incarnate in a certain sacred tree to be found in practically every Hindu courtyard. When the family became Christians, they changed her name to Rathnamma, meaning *Jewel*. Rathnamma became Dr. Benjamin's charge when she entered school, for her family were poor. She attended high school and went on to Ludhiana Medical College for Women. For several years



Lena A. Benjamin, M.D.

she had been very sure she wanted to be a doctor. In spite of many difficulties and discouragements she persevered until finally she succeeded in accomplishing her purpose. Today Dr. Rathnam Adiah is an earnest Christian, serving very acceptably in our Hospital at Nellore. Several other members of her family are or have been in Christian work.

A Power For God

Dr. Lena A. Benjamin, through long years of service, has shown "the power of God unto salvation to every one that believeth." From 1912 until the present time this able missionary doctor has ministered to women and children of every class, high and low, caste and outcaste, Mohammedan, Hindu and Christian, who have come to the Nellore Hospital. Under her supervision the hospital has steadily widened its outreach and influence. Even though the staff has always been composed entirely of women because of religious and social customs in India, it was difficult at first to get mothers to come for treatment. Yet women who have always lived in *purdah* or in *zenanas* (women's apartments), hidden within four walls all their lives, are often great sufferers at childbirth with their lack of sunshine, fresh air and exercise.

With a staff of two missionary doctors, three Indian doctors, two missionary nurses and six Indian head nurses the Hospital took care of 2,392 in-patients during the past

year, almost double the number of a few years ago. The hospital is one of the very few in India with a nursery for babies. It is generally believed impossible to separate Indian mothers from their babies. Dr. Benjamin writes: "We find it benefits both mothers and babies and seldom do we have any protests about the separation. India is slow to change, but in recent years it is not so difficult."

A veteran worker in South India, Dr. Benjamin can say these encouraging words with authority. The Telugu people are constantly showing their appreciation for what the hospital means to the welfare of their families by gifts and regular patronage. In 1937 one Telugu neighbor built and furnished a maternity ward as a memorial to his wife. At the present time the medical staff feel a most urgent need in equipment for an X-ray outfit and room to accommodate it, \$2,500. Such an improvement will mean a great increase in efficiency.



Annie S. Magilton

The Branch Hospital at Udayagiri

Dr. Benjamin also has the supervision of the Etta Waterbury Hospital, Udayagiri, 64 miles from Nellore. It was originally built to meet the great need of Moslem women in that area for maternity care. For lack of funds it would have been closed, but the Nellore Hospital provided a pharmacist, a nurse, and for many years sent its doctors there weekly. Dr. Nellie Fraser (who was educated by churches in America) wanted to go to this Hospital after her internship at Nellore. She was able to take this responsibility in 1938 through the consecrated interest of two churches in New York State. In her last report Dr. Benjamin writes: "We hope the friends at home who make this work possible will be able to continue its support, for we believe it is an evangelistic asset to the work in that field as well as bringing relief to suffering women and children."

Honored by the Government

Each year the Government of India has conferred honors on a few chosen individuals who have rendered outstanding service to India. In 1934 Dr. Benjamin received the highest or Kaiser-i-Hind gold medal. A medical missionary of the "Lone Star" Mission was paid the highest tribute!

The First Baptist Hospital

Dr. Ida Faye, who arrived in Nellore, South India, in 1891, found a city of about 24,000 people without hospitalization of any kind. On Feb. 10, 1897, the American Baptist Mission Hospital for Women and Children opened—the first medical institution in the Baptist Mission of South India. A report of its opening states: "The objects in view in establishing the Hospital are: (1) the medical treatment of women and chil-



The Women's Hospital in Nellore, South India

dren, (2) the training of nurses and midwives, and (3) to provide medical and religious instruction for zenana women."

Miss Annie S. Magilton is responsible to a large extent for the development of the Nellore Hospital Nurses' Training School. This veteran missionary nurse, who first served at Nalgonda, South India for four years, has been associated with this Hospital since 1908. The Training School ranks high in the Madras Presidency. Its graduates are registered with the government, which has recently become interested in putting more nurses in government hospitals. Since in India the nursing profession is 90% Christian, this means a great opportunity to spread the gospel of the Great Physician.

Miss Magilton recently reported: "Our Nurses' Training School continues to prosper. We have 44 students enrolled. The standard is being raised steadily and the profession is growing in popularity." She finds that the majority of the graduates of the Nellore Hospital are in Christian work as hospital staff nurses, school nurses and public health workers in towns and villages.

Rural Outreach

Krupavathi is a Nellore Hospital graduate nurse in the Christian Center at Gudluru, a village of 6,000 people. She is the only one competent of giving medical aid in

that village and in the surrounding villages within a radius of twelve miles. She visits with the Bible women in the homes of all these villages. Then when medical care is needed, the peoples feel free to come to the Center, for in Krupavathi they have found a Christian friend who cares and can help. Last year she cared for more than 1,500 patients.

Dr. Benjamin, Miss Magilton and other staff members go out regularly on monthly tours among villages forty or more miles away. Each morning they hold a medical clinic for 80 to 90 people. Afternoons and evenings they call in homes in many different villages, have friendly talks and hold meetings. They give immediate help and also tell people of the Nellore hospital and of the possibility of getting help there at any time. Vast areas still remain which are not close to any but native medical aid.

The Motivating Power

The motivating power behind this fine institution shines through all its activities. The morning chapel services for the nurses, the services in the dispensary and in the hospital, the Bible women, who talk with individual patients and later visit them in their homes . . . and most of all, the Christian missionary stall.

Out of her years of experience Dr. Benjamin writes: "After my
(Continued on page 574)

TIDINGS



FROM THE FIELDS

In Recognition of 25 Years of Service

Many, many thanks for the note expressing your love and for the beautiful symbol of my 25 years of service. I have been wearing the pin all day. It is for me to thank you all for these years of your loving graciousness and kindness, expressed in salary, equipment, counsel, and prayers.

New business at this Japanese Woman's Home unit of your Seattle Japanese Christian Center includes visiting the white and the Filipino families who have moved into the older houses vacated by Japanese who have found better homes on other streets. A recent Saturday afternoon party for children and their parents brought together 34. Three young women from the University Baptist Church led in games and served cake and ice cream. All of these children are now attending some Sunday school and understand that we are their friends.—*Florence M. Rumsey.*



A Great Work In Nicaragua

The Baptist Church in Managua, Nicaragua, now has a total membership of 608. Of the 62 baptized last year, 16 are students of Colegio Bautista. In the school 584 students were matriculated and, as usual, many were turned away because of lack of room. The faculty are planning to make the enrolment more selective and thus raise the standard of the school. This year there is a notable increase in the girls' boarding department, and the boys' boarding department has been filled to capacity for some years. *Among the students in the Baptist School is*



ABOVE: Miss Florence M. Rumsey and Miss Kazue Murata. LEFT: Two second generation Christian boys. RIGHT: Rev. Emery Andrews, Rev. K. Kirakawa and Rev. Shozo Hashimoto in front of the Winslow Japanese Baptist church

the son of the minister of Public Instruction, the son of the director of the Government Normal School, the son of the Chief Justice of the Supreme Court, and several others from distinguished families.

At the commencement exercises for Colegio Bautista, the minister of Public Instruction sat on the platform with the faculty. The next morning the Normal School gave an interesting program, concluding it with physical exercises on the spacious playground of the Baptist School. A friendly relationship exists between Public Instruction officials and the faculty of Colegio Bautista. The latter have been asked to put on a devotional program two evenings a week on the local radio station in Managua. This will be a real opportunity to present the gospel to Central Americans.

"Several weeks ago we made a trip to one of the missions of our Managua church," writes Miss Mary Butler, one of the missionary



teachers. "A group of us left here by train Sunday morning. At the first station we found an oxcart waiting for us. Not being used to that kind of travel we found it jolty, but we sang and enjoyed the trip. After an hour we came to a farm house with a clearing in front. Everything was done for our convenience. The oxcart was covered with canvas to keep the sun from scorching us. There was water to refresh us on our arrival. Food in abundance had been prepared. Most of all, we enjoyed the friendly atmosphere.

"There is no church building at this mission, so all services are held under the tree, unless the weather is too rainy. Then the few who come meet in the house.

"There were more than 40 in the service the day we were there. As it was the first time the people had ever had an organ, we made good use of it, before and after the service. Two guitars accompanied the organ and later while some of us were enjoying a chicken dinner, the others sang to the guitar accompaniment. Everyone stayed for dinner, so it was really a fellowship meal of the whole church. Some came by oxcart, some by horseback, others on foot. There are many such groups scattered here and there through the country, who need buildings and who need a pastor. The Managua church is trying to serve them by sending out volunteer workers. They need someone, however, who can give more time. It is the same everywhere, 'the laborers are few.'"

A New Venture In Christian Friendliness

A SERVICE TO MIGRANTS

Oregon has become the Mecca of many unfortunate families driven from the Dust Bowl areas by mechanized farming or weather conditions. These people are eager to take root again in community



Miss Isabelle M. Gates

life, and with the courage of pioneers are willing to suffer privation in order to establish settled homes. Oregon also attracts great numbers of seasonal workers in crops.

These migrant and pioneer families present a distinct challenge to mission boards and to local churches. As a new avenue of ministry to them, the Christian Friendliness Department in cooperation with the Council of Women for Home Missions has placed on the field Miss Isabelle M. Gates, a capable and experienced worker. Since 1934 she has been the beloved Christian Friendliness missionary for Northern California, where she has done a constructive piece of work among the foreign-speaking people.

An Error in Identification

A regrettable error appears on page 497 in the October issue. Through some inexplicable circumstance the names below two of the pictures of new missionaries were transposed. Fannie Bledsoe Goodgame is the young lady in the lower left corner of the page and Mildred L. Spicer is the young lady in the lower right corner.

In accepting the call to Oregon, Miss Gates is going back home, for her family live in Portland and she is a graduate of Linfield College. After receiving her M.A. degree from the Berkeley Baptist Divinity School she was appointed to Christian Friendliness work in California. Miss Gates will give half-time service to the regular work of this Department, and half-time to the work among migrants, under the auspices of the Council of Women for Home Missions.

Since the study of the book on the migrants through home mission agencies everywhere is arousing intense interest in our migratory neighbors, this appointment by our own denomination of a special missionary to work among them will be of unusual interest. Groups who have studied the migrant books will be glad to pray that this new worker may be supported by Baptist people and churches and do much to help their condition.

Home Mission Christmas Cards

Do you find it difficult to obtain Christmas cards with a message in keeping with the spirit of Christ's birthday? We are happy to tell you of a new venture to fill this great need. You are urged to order from the Baptist Literature Bureau, 152 Madison Ave., New York, N. Y., beautiful Christmas greetings in the form of four-page folders printed in three colors on attractive paper. The front cover page will carry fascinating and appropriate scenes from our Home Mission fields; the second page, a few lines of copy describing the picture; the third page a Christmas greeting or poem; and the fourth page will be left blank for correspondence. The cards are priced as follows: 6 for 30¢; 21 for \$1.00; 100 for \$4.50.

SPECIAL ANNOUNCEMENT—*To enable program committees to stage this short play, a reprinting in pamphlet form is available. A set of five copies, one for each character in the play, will be furnished on request at a flat charge of 15 cents per set.*

It Would Be a Grand Idea

(A short one-act play, requiring five participants, suitable for presentation at Women's Missionary Meetings)

By IOLA KAUFMAN

Action takes place in the living room of Mrs. Jepson, chairman of the Program Committee. As the curtain rises, three women are seated in chairs, pencil in hand, ready for work.

MRS. JEPSON: (*Looks at her watch.*) We have waited as long as we can. If we are going to get a missionary program planned we must get started.

MISS GORDON: I don't see why they had to ask us for this program. We don't know anything about missions. Besides, we are not interested.

MRS. HART: I wouldn't say that. We just don't have the time to keep up with everything. People are so busy now-a-days that they do very little extra reading.

MRS. JEPSON: Isn't that the truth? I don't know where I would find another minute for more reading. But that is beside the point. We have a program to plan. Has any one an idea that we can use? (*Complete silence is the only response.*) Don't be afraid to speak up. We must do something.

MRS. HART: We might use a study of Adoniram Judson and his Rangoon station. Mrs. Marvin has a book review on his life.

MISS GORDON: Do you mean *The Splendor of God*?

MRS. HART: Yes, that's it.

MRS. JEPSON: (*Hesitantly.*) I think that has been done here before. I know some of our women have heard it.

MISS GORDON: Mrs. Johnson read an excellent paper on India at the club last week. Perhaps we could get her to give that.

MRS. JEPSON: But a club paper

about India would hardly fit into a missionary program. We are supposed to give something that will interest people in our own missionary work and acquaint them with some facts about it.

MISS GORDON: How long do we have?

MRS. JEPSON: Two weeks.

MISS GORDON: Where could we get our information?

MRS. JEPSON: We could find quite a lot in *MISSIONS* magazine. But we can't start reading a lot of back numbers now. We have to get this going today. (*The doorbell rings. Mrs. Jepson goes to the door.*) How do you do, Mrs. Barnes? How are you, Mrs. Seiter?

MRS. SEITER: I'm feeling much better, thank you.

MRS. JEPSON: I'm so glad you could come. (*Leads them in and seats them and herself.*)

MISS GORDON: (*Raises a hand in greeting.*) Hello there.

MRS. HART: Good afternoon, everybody.

MRS. BARNES and MRS. SEITER: How do you do?

MRS. BARNES: I am so sorry to be late. It just couldn't be avoided this time.

MRS. JEPSON: We were just getting into a discussion about our program. Do either of you have any ideas you would like to present?

MRS. BARNES: I'm no good at ideas. I don't know what they put me on the committee for in the first place.

MRS. SEITER: Nor I. I came because I couldn't get out of it,

but I don't like to help plan something I don't believe in.

(*They all look at her in astonishment.*)

MRS. HART: What do you mean?

MRS. SEITER: If American churches spent the time and money on Americans who need Christianizing that they spend on foreign missions, they would be doing something of real benefit to their own country and the world as well.

MRS. HART: You don't really mean that?

MRS. SEITER: Don't I, though? Not one cent of my money goes to foreign missions.

MRS. JEPSON: (*Looks around anxiously.*) We were just saying that *MISSIONS* magazine is the place to find the best material about our mission fields. None of us seem to read it through.

MRS. HART: Mrs. Ludwick could help us. She takes *MISSIONS* and at least three other Baptist papers.

MISS GORDON: You don't suppose she reads all of them, do you? She's one of the busiest women in the church. She does club work, and she is interested in politics.

MRS. HART: I know she reads them. She keeps informed on almost everything.

MRS. BARNES: Which only goes to prove that the busiest people have the most time. Why don't you ask her?

MRS. JEPSON: Do you think we should?

MRS. BARNES: She'd be glad to help.

MRS. JEPSON: Shall I call her now?

ALL TOGETHER: I would.

MRS. JEPSON: (*Goes to the telephone and calls a number.*) (*Pause.*) Mrs. Ludwick? This is Mrs. Jepson. (*Pause.*) Oh, I'm fine. How are you? That's good. (*Pause.*) Yes, we're a healthy family too. If people generally were as healthy as the Jepsons I am afraid the doctors and medical missionaries would have to go out of business. (*Pause.*) That's right. You do have a cousin who is a medical missionary, don't you? Mrs. Ludwick, that leads me up to what I called you. (*Pause.*) No, not about him, but I guess you knew when I called that I was going to ask a favor. (*Laughs.*) Maybe not always, but it is often true. The committee for our next women's missionary meeting is at my house now, and we are in quite a dilemma. We don't know what to have. Would you assist us? (*Pause.*) You are? Oh, I don't know what we will do. None of us seem to have any ideas at all. (*Pause.*) That's just it. We don't read any of the missionary magazines. (*Pause.*) I know. But it takes time, and that is what we seem to have the least of. Well, we can try. Thanks anyway. Hope you have a good time. Goodbye. (*Hangs up and returns to her chair.*)

MRS. BARNES: She wouldn't help?

MRS. JEPSON: She can't. She is leaving to visit her daughter and will be gone over a week.

MISS GORDON: Well, that's that.

MRS. HART: Didn't she even give you a suggestion?

MRS. JEPSON: Yes, she did that. She said we could give reviews of some articles in MISSIONS. That was why I told her none of us read missionary magazines.

MRS. SEITER: I don't see any need for all this fuss and bother. We could give a tea—call it a missionary tea—display some foreign knickknacks, let some person say a few words and let it go at that. I—

MRS. HART: Why, Mrs. Seiter—
MRS. BARNES: You don't mean it?

MRS. SEITER: I mean every word of it. If we spent more time raising our budgets for local expenses and the building fund, we would be helping our church a lot more than worrying about foreigners who don't appreciate our butting into their affairs.

MRS. JEPSON: (*Looks helplessly around.*) Perhaps we had better—

MISS GORDON: I tell you what. Let's meet again tomorrow. Mother takes MISSIONS. I have never looked into one, but I will tonight. I'll have a program tomorrow, if it's the last thing I ever do.

MRS. JEPSON: That's sweet of you, Doris. I'll borrow a few issues from Mrs. Smith and take a peek myself. Let's all be back here promptly tomorrow.

(*Curtain.*)

The next afternoon. Mrs. Jepson goes to the door. The other four characters enter.

MRS. JEPSON: Hello. Won't you come in and sit down? (*They take chairs.*) You don't know how glad I am to see you. I have worried over this program ever since you left. I hate to be chairman of a committee and have things go wrong. (*Turns to Miss Gordon.*) Did you have any luck, Doris?

MISS GORDON: Yes, I did. (*Hands several typewritten sheets to Mrs. Jepson and a copy of MISSIONS to each woman.*)

MRS. JEPSON: (*Glancing through them quickly, while the others look at their magazines and talk in an undertone.*) Doris, I don't see how you did it.

MISS GORDON: It isn't exactly what I thought about having. But as mother and I looked through last year's MISSIONS I got a world view of missionary work and needs. That is where I got the idea of our taking a trip on the Mission Clipper and seeing a few of our

mission stations and the work that is being done. Then each of us will tell about the phase of our missionary work that interests her most. I hope you will like my choices for you.

MRS. BARNES: Mine's grand.

MRS. HART: So is mine.

MISS GORDON: When I read "No Trace of Defeatism in China" I thought if Christianity can do this for the Chinese it ought to do that and more for us who have helped carry the message to them.

MRS. JEPSON: I didn't expect you to accomplish this much all by yourself.

MISS GORDON: I didn't. I couldn't have done it if it hadn't been for mother. After reading a couple of issues I began to get interested, but still I didn't have more than a glimmering idea, with no knowledge to build upon. Mother came to my rescue. She had plenty of background for just such an idea as mine. She couldn't help but have after reading MISSIONS for years.

(*All the time Miss Gordon is speaking Mrs. Seiter is reading the article and sheet of paper that was handed to her. Each time one of the others speaks she looks up momentarily and then goes back to her reading. She turns to a page of pictures in MISSIONS (January 1939, page 32.)*)

MRS. HART: This is certainly fine, Doris. I feel ashamed. I haven't been any help at all, but I will be next year.

MRS. JEPSON: What do you mean? Have you another idea?

MRS. HART: No, but I should have after I have read MISSIONS for a year.

MISS GORDON: Great! You have the same idea Mother gave me last night. She said I would feel like a mental pigmy if I couldn't intelligently discuss the present world situation or national affairs, or wasn't acquainted with some of the

classics and read the best books; yet, I have been a Baptist nearly all my life, and I have never read any more of their literature than I could help. She said it looked like war and crime and the Book of the Month Club meant more to me than up-to-date facts about our missionary work.

MRS. BARNES: You certainly make me feel ashamed.

MRS. JEPSON: Your mother is right. One thing is certain. If nobody but us gets anything out of this program the efforts will be worth it. I am going to ask for this same program next year to show the society how much better we can do after our education is begun and to see if we meant our resolves and have kept them.

MRS. SEITER: (*Lays her magazine deliberately across her lap and speaks slowly, hesitantly.*) Ladies, I have never done a stitch of White Cross work. I didn't believe in pampering the heathen. I didn't realize our missionaries were smart enough to handle the missionary boxes in the wise manner this article, "Ears of Corn for a Baby Layette," tells about. I didn't know that some of the White Cross boxes went to Christian Centers and Indian Reservations in our own country. I was just being converted to the rightness of White Cross boxes and helping the Christian Centers and the Indians when my finger chanced to slip between these pages of pictures, above which is the question, "And who is my neighbor?" May I add to this little talk Doris has prepared for me my testimony of my conversion to missionary reading, missionary giving and missionary work?

MRS. BARNES: Oh!

MRS. HART: Mrs. Seiter!

MISS GORDON: Mrs. Seiter, how sweet of you!

MRS. JEPSON: Certainly you may. I heard some one say one time never to turn down an oppor-

tunity to help your church, because it was always an opportunity to help yourself as well. This program is doing wonders for us.

MISS GORDON: And wouldn't it be a grand idea if after we have done our program and have found our missionary magazine so inter-

esting and valuable, we put on a subscription campaign and get a lot of more families interested in having it come regularly into their homes? We might start taking subscriptions right after our meeting.

ALL: That would be a grand idea.
(*Curtain.*)

• THE CONFERENCE TABLE •

Christian Citizenship in Action

By SALLIE COY

NOVEMBER brings to every thoughtful American a double challenge. The right of suffrage can never be less than a sacred trust to the true Christian citizen. In the exercise of that right he seeks as far as he is able, to act, work and pray for a Christian society.

Armistice Day, a holiday, and a holy day to those who lived through the last war, challenges us as never before since 1918. It should be a day of prayer and renewed determination to seek a spiritual and moral basis for national life and international relations.

As we consider our position as Christian citizens we are awed by the solemnity of the hour. Nations around the world are in the throes of war or are living under its shadow of fear. Our own nation is more and more involved each day. What can we do? Shall we regard the situation as hopeless and our individual efforts as worse than useless, or shall we reaffirm the hope and responsibility given to the Church in the word of God? Through prayer and study, through doing the things at hand wherein we are able to accomplish something, and by attempting to create the right attitudes towards the larger issues in which our individual attempts seem almost futile, we actually do something toward bring-

ing in that day when Christ's will shall be done on earth—though it seems a long way off at present. Let us accept our Christian obligation in this hour.

How shall we develop a Christian Citizenship program in our churches?

1. By complete and thorough organization of this work in the State and in the local church. Establish committees in which all civic interests shall be represented—peace, temperance, social legislation, etc. In a small church where only one person has charge of the citizenship program, she should get in touch with the various organizations in the local community such as Peace Councils, W. C. T. U., League of Women Voters and the Parent Teachers Associations. Use their publications and work with them in the local community for civic betterment. Send to the CHURCH PEACE UNION, 70 Fifth Ave., New York, for the leaflet *Building a Peace Committee in the Church*, 3¢ for single copy, 90¢ per 100. It is full of suggestions for organization, and contains lists of reference material for study.

2. Remember Christian citizenship is not a purely denominational activity. Work with all of the Christian forces in the community.

3. Program suggestions were sent to every state last spring in suffi-

cient quantity for each church to have a copy. The supply is now practically exhausted. Early in December a new leaflet will be ready. The same program outline will be followed as in the past year. This was printed in *MISSIONS*, February 1940, page 123.

4. We should emphasize the fact that Christian citizenship implies action and not merely talk. A Woman's Society program in which a few poems are read, a hymn sung and an article read which agrees with the opinions of all present, may be inspirational but has little real value in a day like this. Surely there must be local situations that need the efforts of Christian women—a juvenile court bill to work for, gambling laws that need tightening, or laws for the protection of the young people that need re-enforcing. If there is no legislation to be studied or worked for, then let us turn our program meetings into prayer meetings, with prayers for lasting peace, with prayers that we may be willing to sacrifice our comforts and some of our fixed ideas as to the necessities of life, if that be necessary to a lasting peace.

5. Let us organize study groups and classes, particularly upon all things pertaining to peace. The world is at war now—what kind of a world shall we try to establish after peace comes? Study the American Constitution. I doubt if many of us know a great deal about it. Many aliens are seeking to become citizens. Organize citizenship classes and teach them what citizenship means when seen through the eyes of Christians. A remarkable textbook on citizenship issued by the Immigration Service of the Department of Labor, is called *Our Constitution and Government* and may be purchased from the Superintendent of Documents, Washington, D. C., at 50¢ per copy. Do not send stamps. Either check or money order is acceptable.

Study the inter-racial problem in every community and try to promote at least one inter-racial group meeting. The National Conference of Christians and Jews, 300 Fourth Ave., New York, has issued a human relations pamphlet at 5¢ called *A Blueprint for the American Community*. Use for new ideas.

Above all work through the young people in our churches. Their opinions will be much more valuable than our own in a few years. An excellent collection of peace plays for young people at 25¢ is issued by the Abingdon Press, 150 5th Ave., N. Y., entitled *Three Plays on Peace*, compiled by H. A. Ehrensperger. Study the plans of Allied Youth, Inc., National Education Association Building, Washington, D. C., and see how you may cooperate with them in their plans for the alcohol education of our youth. Hold New Citizens Day Ceremonies for the young people of the church and community who have reached their 21st birthdays during the year. An excellent pamphlet has been issued by the Department of Labor, Immigration and Naturalization Service which may be obtained at 5¢ each. It is called *Report of New Citizens Day Ceremonies Held in 1939*, and is full of suggestions for programs.

6. The Christian Citizenship packets formerly distributed by the Publication Society have been discontinued by this agency. After November 1st similar packets may

be ordered from the Literature Bureau, 152 Madison Ave., N. Y., at 25¢ each.

7. Use your public libraries and the literature issued by civic groups within your own state. It is obviously impossible for the National Committee to prepare really specific advice when there are the laws and local conditions to contend with in 34 different states.

8. Though social legislation is being stressed, we must remember that our work is not political. Let us stress issues and not candidates. We should urge church women to register and vote, but we must not tell them how they should vote nor whom they should vote for.

In these days when intolerance and hate are rampant, when every person whose opinions are unpopular is designated a fifth columnist, when whispering campaigns against aliens and pacifists are starting in every community—let us strive as never before to be tolerant and kind, to translate the love of Christ so faithfully in our own lives that others may adopt a like attitude.

Annual Convention of Czechoslovak Baptists

The annual convention of the Czechoslovak Baptists in the United States was held in the First Baptist Church, East Orange, N. J. This was its first meeting since this group of foreign-speaking Baptists had been accepted into the Northern Baptist Convention as an affiliated organization. About 250 delegates were registered and all enjoyed the gracious hospitality of the International Baptist Seminary. The Mayor of East Orange and the Czechoslovak Consul General in New York gave addresses of welcome. The annual banquet was a most happy occasion. Recreation features included a picnic and a day spent at the World's Fair where the Temple of Religion featured Czechoslovak Baptist Day.

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MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Baptist Missionary Education Projects

BAPTIST Missionary Education Projects have been recognized as a part of the program of the Department of Missionary Education for several years. In that time there has been an extraordinary growth in the number of projects that have been undertaken and carried through successfully. Some of them have been projects of missionary service rather than of missionary education. There has been reason for confusion between these two types of activity. Though the former are valuable and should be continued, the credit for them is not awarded by the Department of Missionary Education. Amongst these projects are: establishing mission Sunday schools, carrying on Bible classes in hospitals, packing boxes for missionaries and similar service projects, which by their very nature are not classified as missionary educational projects.

WHAT IS A PROJECT? A project may include many phases of life. Through activities new areas of experience are opened up for young and old. A project is an excellent way to enlist all ages in a vital experience of learning. It should include worship, fellowship, study, and research, and should stimulate some service activity. This plan for projects is put into effect with the desire to serve churches or groups of churches which do not wish to use the regular mission study texts, or which have discovered a need, or have been stimulated to study some special phase of the mission task.

WHO MAY INITIATE IT? There is great value in many projects which are suggested by a leader who is aware of interests of a group and of trends of thinking and of needs of individuals, but a project initiated within the group itself may enlist more whole-hearted participation from the first. If a project is to be successful, it is necessary that all those who cooperate in it shall take some active part and final real satisfaction therein. Also, there must be a definite goal in sight.

STEPS: 1. When one or more persons see a need and begin to enlist others to meet that need, the project is under way. The situation must be analyzed with a view to seeing what direction the activity should take. Our projects must emphasize the *educational element*.

2. Enlist those who will be required to give guidance and obtain materials necessary to make the project a success.

3. After the members of the group have been enlisted, their united thinking and planning should ensue. Assignments of responsibility then may be made.

4. The progress of the project should be observed and recorded formally or informally.

5. When the project is completed, the results should be evaluated. Worthwhile achievement should be stressed and failure should be analyzed. In this way there will be profit from the experience just completed.

DESIRED OUTCOMES. A Missionary Education Project enlists the

interest and participation of a cross-section of a church or a group of churches. A chief desired outcome is that the participants shall have increased their knowledge, enthusiasm, and sense of Christian fellowship with the folk on mission fields and throughout the world community. There should be a larger realization of the basic demand of the gospel for participation of all Christians in the missionary program, an understanding of the development of the missionary program across the centuries, appreciation of the work that has been accomplished in behalf of mankind around the world, and a realization of the need for the Christian mission in the world today. This should be first on the spiritual basis, and then economic and social. All of these outcomes will not appear in each project, but the larger the growth toward these ends, the better the quality of the project.

APPROVAL OF PROJECT. When a project is completed, the record which has been kept should be forwarded to the Department of Missionary Education for final approval. Special favor will be shown to projects on Baptist mission work sponsored by organizations of the Northern Baptist Convention. With the approval of the Department the group that has participated in the project will be given credit for having attained its objective. For a project approved by the Department, credit equivalent to that granted for an intensive study course will be awarded to the church. (See "Missionary Education Objectives.")

Thanksgiving and Giving

American Christians give thanks, and they should. Most Americans have homes. But even in the United States there are millions of shifting population. Three million migrants of the crops and other millions of unassimilated youth and aged roll down the roads to worse prospects of want.

In Europe and Asia hordes flee before the armies of invasion. America appears to these folk to be the land of safety and peace.

In order to bring some of the problems to our church people with the Christian emphasis and with true reports to guide them, studies have been prepared for the churches this year on "Shifting Populations in America" and on "China." From the little child in the Sunday school to the oldest person in the church, there is an opportunity for study graded to meet each person's needs.

Do we realize that 200,000 children are existing day by day with inadequate housing, meagre meals, hopeless future, as they help their parents to provide summer and winter luxuries of food for our consumption? Do we realize that of the 41 millions of children and youth under 21 years of age only a minority has Christian training?

As never before in the history of America we should search our hearts at this Thanksgiving, and we should consider the manifold blessings which are ours. Let us reach out beyond well-laden tables, family groups, union church services, and while we give thanks for these blessings let us pray for those who lack these blessings and let us give till our offerings have the odor of the sweet incense of sacrifice. American Christians give thanks but also GIVE!

Missionary Materials

For information about materials for study courses and other study

helps, write Department of Missionary Education, 152 Madison Avenue, New York City.

Watch the December issue of

MISSIONS for the list of new books to be added to the reading program. Many of these will make excellent Christmas gifts.

ROYAL AMBASSADORS

What Is Your Church Doing For Its Adolescent Boys?

Yes, there is something that we CAN do. Our denomination, in its Royal Ambassador program, has something that will delight every boy and prepare him for more efficient and effective church membership. If you have a Scout Troop in your church the Royal Ambassador program will fit very nicely in with your Scout program. If you have no organized work for these interesting 'teen-age boys the Royal Ambassador program can be launched with little expense and with great promises of success.

The other day Dr. Joseph Taylor, former missionary to China, said, "It is my considered opinion that, to a large extent, the laymen of the churches in the Northern Baptist Convention are almost totally ignorant of the foreign mission movement of our denomination. Unlike the women of our churches, the men, as a rule, are not organized for the study of our foreign fields. In most cases when any of them want to give money for that work, they don't know where to send it. Lots of them cannot give the address of the headquarters of our Board. The brotherhoods seem to neglect this great section of our denomination, save as once in a while they listen to an invited guest. It is depressing to talk with Mr. Average Baptist about Foreign Missions. It is, on the other hand, a delight to talk with Mrs. Average Baptist on the same topic." This, is quite an indictment of grave con-

sequences. If our boys were all Royal Ambassadors they would know the foreign missionary program of our denomination. They would know about our foreign and home fields. They would know the addresses of our great national Boards and many other interesting facts about our denomination. But best of all this information is presented to them in an interesting way and the program is one that boys, in the hero worship stage of their development, will deeply appreciate.

We are happy to know that so many of our churches in Iowa have Royal Ambassador chapters for their boys. Just recently a chapter, "John Mason Peck," was organized in our Algona church. The Galilee church of Des Moines is organizing a chapter. We are hoping that many more will become interested in weighing the question at least.

The High Counselor for the state would be pleased to have any interested in this worthy program communicate with him relative to organization, materials, leadership required or any other question pertaining to the organizing of a Royal Ambassador Chapter.—J. Lewis Bowser, High Counselor for Iowa.

(Reprinted from *Iowa Record*.)

State Work in Oregon

The High Counselor of the Royal Ambassadors in the state of Oregon, the Rev. Elmer C.

Beutler, is planning to visit the associations in that state. The state organization includes association High Counselors and through them he reaches every local church promptly with plans and materials.

The boys are able to have a closer touch with wider aspects of their state organization. On Mr. Beutler's return from this trip, we may publish a report of some of his experiences.

WORLD WIDE GUILD

Dear Girls of the Guild:

When I look back over the years of Guild history, when I look forward to the possibilities wrapped up in Christian girls of today, I want to say with Paul: "I give thanks upon every remembrance of you."

Thanksgiving is a looking *backward*—a harvesting of the days that are gone, a sifting out of the things worth while, an arranging of the values you would keep.

Our forefathers at the beginning of a new nation set apart a day, counted up the harvest and turned grateful hearts to God. And we, if we are thoughtful on this day, will lift up in our minds and hearts, the true and worth while things these more than 300 years have given us. What, then, were the foundations on which this nation was laid? What are the real values that truly matter to us here? When you have listed them think how many of them are due to Christ and the principles he brought to life? Then we may well ask, how best can we keep these values we cherish most—by following man's way or God's, the way of hate or the way of creative love? Thanksgiving is a heart searching process and none so much as the followers of Christ should make it so.

The Guild too looks back, over the past quarter of a century, and counts its treasured memories and its record of service. Has it been worth while? Let each chapter sift out of its experience the values that

are real and that you want to keep. List the things that have come to you through the Guild. Make your November meeting a time of evaluation and it will be a time of thanksgiving indeed.

Thanksgiving is a reaching *forward*. The worthy things you want to keep out of the past are the best foundations for the future. The way ahead calls for more than the past has known, and we must keep our bearings. In a world driven by force and hate every Christian group, no matter how small, is of tremendous importance for the release of love, the building of brotherhood!

It is hard for the Christian to give thanks for food, when the migrants, who produced it in our country, go hungry. It is difficult to be grateful for homes, when in China so many wander homeless. How do we give thanks for country, when others are ruthlessly destroyed or denied to those who belong to them? Thanksgiving is possible when we purpose and plan to share the good we have with those who need.

On these pages are some migrant needs you might fill. Have you tried an "adventure in fellowship" with the refugees that may be in your community? Remember they too are seeking the values for which our forefathers came and for which they greatly gave thanks. Our denomination is asking for \$500,000 for world relief for sufferers in Europe and China, and for the

maintaining of mission work which war has threatened. If our thanksgiving is a reaching forward, it will have to be sacrificial, and these are some immediate and practical ways of making it real. Also let us make the entire work of this year, our study, our raising of the Guild Love Gift in full, our reading, our White Cross—all a demonstration of that gratitude which lies in Christian hearts.

Thanksgiving is a looking *upward*. True prayer begins with giving thanks. It recognizes the Giver of all good things and puts us in touch with Him. Our grateful praise may be the channel by which His power flows out through the work we do. Therefore, together shall we pray:

THANKS BE TO GOD

I do not thank Thee, Lord,
That I have bread to eat while others
starve;

Nor yet for work to do
While empty hands solicit Heaven;
Nor for a body strong
While other bodies flatten beds of pain.
No, not for these do I give thanks!

But I am grateful, Lord,
Because my meagre loaf I may divide;
For that my busy hands
May move to meet another's need;
Because my doubled strength
I may expend to steady one who faints.
Yes, for all these do I give thanks!

For heart to share, desire to bear
And will to lift,
Flamed into one by deathless Love—
Thanks be to God for this!
Unspeakable! His Gift!

—JANIE ALFORD.

From *Enduring Poems for Daily Needs*,
compiled by Thomas Curtis Clark.
Published by Garden City Pub. Co.
Used by permission.

Sincerely,

Elmer P. Kappaw

152 Madison Ave., New York, N. Y.

Following the Migrants

If you want to follow the migrants with your gratitude, sympathy and help, why not go the "second mile" and provide some of these materials listed below, in addition to your regular White Cross quotas. When you decide to fill some of these needs, write to the Council of Women for Home Missions, 297 Fourth Ave., New York City, and ask where to send the materials you are planning to supply. Give a list of them and when they will be ready. *Do not send* the materials to New York unless so directed.

A splendid pamphlet, *Handwork: Material on Migrants*, has a wealth of information and helps for programs on the migrant theme. It is 10 cents.

MATERIALS NEEDED IN MIGRANT CENTERS

NURSERY: pillows, pillow cases, baby blankets, baby pads for baskets, rubber sheeting, baby toys (rattles, blocks, dolls, etc.), diapers, pins, mosquito netting, sun suits, baby clothes, soft towels, small quilts—4' x 4'.

AGES 2-14: clean-up kits (oilcloth envelope containing washcloth, soap, child's toothbrush, comb, toothpaste, nail file, mirror), towels, sun suits.

SCHOOL SUPPLIES: scissors, crayons, paper (unprinted newspaper), paints and paint brushes, plasticine or modeling clay, paste, song books, pictures.

HANDCRAFTS: basket weaving, wooden beads, embroidery thread, knitting and crochet needles, yarn.

SEWING KITS: thread, needles, scissors, thimble, tape measure.

BUILDING MATERIALS: jigsaws and blades, saws, hammers, screwdrivers, awls, nails and tacks, paint and paint brushes, thumbtacks.

CLINICAL SUPPLIES: hot water bottles, unguentine, absorbent cotton, adhesive tape.

RELIGIOUS SUPPLIES: pictures, stories and story books, songs and song books, Christian flag, American flag.

RECREATIONAL MATERIALS: dominoes, puzzles, games, checkers.

Authors by the Pair

And Guild leaders too! Several years ago Mrs. Anna Canada Swain was deep in the Guild work, making her influence felt by girls up New England way. And likewise those associations and emphases of the Guild helped to prepare her for the responsible position she now holds as Administrative Vice President of the Woman's Foreign Society. Her sister, Ruth Canada Brown, is now the Guild Secretary of Rhode Island.

When we needed authors for the study program for Sally Peck Chapters this year, they responded with "I'd love to," and *Moving Pictures* is the result. Mrs. Swain has written the foreign programs on China, and Mrs. Brown the home mission ones on Shifting Populations in America.

This program is included in a *Program Packet for Sally Peck Chapters*, girls 15-17 years, and includes much valuable material



Mrs. Anna Canada Swain and Mrs. Ruth Canada Brown

besides. There is a *Program Packet for Ann Judson Chapters*, girls 12-14 years, and two *Program Packets for Alma Noble Chapters*, one home and one foreign. All packets are 25 cents each and should be ordered from the Department of Missionary Education in New York.

Silver

Was one quarter of your Love Gift goal for your chapter paid in September 29? If not do it *now*. Set a goal if you haven't done it and make it higher than last year. Remember the Guild is carrying the world-wide missionary enterprise of Northern Baptists on September 29, December 1, January 26 and March 30. On January 26, also, we shall commemorate our coming under the guidance of the Board of Education. Why not put on a program on the work of the Board of Education in your January Guild meeting? Send to the Guild office for some helps and facts to use. Of course you will plan to bring in another quarter of your Love Gift goal, on *January 26* or on your January Guild meeting.

Marian Bih Guild

"This Guild was organized in the fall of 1938 by our pastor's wife, Mrs. Shane, and myself. They hold meetings at their various homes each month and are very enthusiastic about W.W.G. They enjoy doing White Cross work and have done it very faithfully. At the close of our School of Missions one year, they assisted the Senior W.W.G. in the giving of a missionary play.

"The last and crowning feature of their activity to them has been their singing at the National Convention of W.W.G. in Atlantic City. This was an event which I believe they will never forget. The Alma Noble Tea in the garden seemed to make the greatest impression.

"Marian Bih is a great favorite with them. She has been to Kennett several times and had meetings with them, and also had them into Eastern Seminary where she provided interesting entertainment."

—*Miriam W. Arden.*

Miss Bih has held positions of leadership in Christian work in China, and was the Principal of Riverside Academy, Ningpo, China. She has been studying in this country for the past two years, and sailed for her homeland on July 26. She will go into Christian work somewhere in that land. Miss Bih was a speaker on the banquet program at the Guild Anniversary at Atlantic City. The best wishes and prayers of not only the Marian Bih chapter but of the whole World Wide Guild go with her.

Layettes for Christmas Babies

Last year our Guild girls in Guantanamo, Cuba, made layettes for babies born of needy families on Christmas Eve. Since the owner of one of the furniture stores offered to give us a second crib when we bought the first one, we felt that meant the preparation of two layettes. I wish you could have seen all the lovely things we had. A book store lent us a large show window in which to exhibit them.



The Kennett Square, Pa., Guild with Miss Marian Bih

There were the two cribs with their mattresses, pillows, and bed linen, besides the clothing, talcum, soap, and other articles.

About ten o'clock on Christmas Eve a man, who lives at one of the sugar "centrals" several miles from the city, came to our door to announce the arrival of a baby daughter. The baby had hardly arrived when he mounted his horse and came as fast as he could to tell us. Later we were aroused by a furious knocking on our door. Another father was anxious to announce the arrival of his baby boy. Early Christmas morning came the announcement of two girls.

After a service at the jail on Christmas morning, the girls went out to see the new babies and the

homes to which they had come. All but that of the boy were truly very poor, so the girls decided to give the cribs with a goodly portion of garments to each of the girl babies born during the night, and therest to the other baby girl except for several lovely gifts that were taken to the baby boy. The girls were given permission to name two of the baby girls, both of whom were given the name of Elizabeth. Two of the new babies came to Sunday school when they were two weeks old.—*Elizabeth M. Allport.*

Living Together

The test of our ideals comes when we live and work with other people. Real practice and experience in the art is found at the Camp of a Thousand Pines in Southern California. Judging by the faces of these girls, and by the nationalities and races that make up this remarkable House Party, the art has been happily acquired. Let your imagination play on the far reaches of such an experience in a day like this, and the enrichment it brings to life. Where people are friends, Christian friends—aliens, foreigners and unlovely nicknames are unknown. Southern California girls can sing, "We are not divided, all one body we."



Guild girls and their leaders at their Southern California Senior Camp of a Thousand Pines

Children's World Crusade

Dear Boys and Girls:

As we turn the corner into November our minds start humming with plans for Thanksgiving. Already I can see you seated around your Thanksgiving table with beaming faces and twinkling eyes. Father has stretched the table as far as it will go and Mother has put in every spare leaf. Father at one end and Mother at the other are separated by two long rows of brothers, sisters, grandfathers, grandmothers, first cousins, second cousins, great-aunts and plain aunts. The table groans under its load of platters heaped with food: the steaming turkey bursting with spicy dressing, shiny moulds of cranberry sauce, an orange mountain of squash, creamy white onions and crispy stalks of celery. The sideboard is laden with desserts: golden-brown pies, doughnuts and a sparkling pitcher of cider.

The Pilgrims planned the first Thanksgiving because they had so many reasons for being thankful to God. We who live in America have so much to be thankful for this year that we should make Thanksgiving a truly thankful day.

As we sit down to our Thanksgiving table let us thank God for fruit and vegetables, meat and milk, which make us strong and healthy. Let us remember the migrant children who bend their backs in onion fields and cranberry bogs and strain their arms in apple orchards that we may have fresh food. Let us ask God to help us find ways to give the migrant people the healthy and happy homes which they deserve.

As we look around the table let us be thankful that all our family

is happily gathered together. Let us remember families who are separated on Thanksgiving Day; children whose daddies are away from home fighting in a war; children whose homes have been destroyed by bombs; children who are hungry; children in America who have left their mothers to come to safety. Let us remember these families and pray that they may soon come together in peace and happiness once more. When we go to bed and snuggle under the blankets let us thank God for a warm, comfortable home. Let us pray for the boys and girls even in America who go to bed without covers and a fire to keep them warm.

Before we go to sleep Thanksgiving night let us thank God for all His goodness, most of all for letting us live in America, a land of peace and freedom. Let us pray for a time when all the world may live in peace and freedom. Shall we ask God to help us do our part in making this world a happy place for all to live?

We still have time to plan for our Thanksgiving Day. By inviting a refugee child for dinner, by setting aside some pennies for war orphans in China, by sending a friendly box to migrant children, by writing a cheery letter to someone who is lonesome we can help make other boys and girls thankful on this Thanksgiving Day.

As I say Goodbye for this month may I wish each of you the "thankfulest" Thanksgiving you have ever had.

Emily F. Bergen

152 Madison Avenue, New York, N. Y.

Our Vacation School Goes to China

"All Aboard for China. All Aboard that's going Aboard." Twenty children piled into an improvised railroad train made from chairs, the first lap of their imaginary journey to China. In his hand each child held a long blue strip of tickets entitling him to through passage to China. The children took turns being pilot, boat captain, engineer and conductor who took the tickets. We travelled by rail to Jersey City, ferry to New York, taxi to LaGuardia Field, flew to San Francisco and sailed to China. We followed a wall map as we journeyed, and our trip was lightened by conversation regarding sights.

It was on this keynote that we opened our two-weeks Vacation School and our exciting study of China. In many ways the school was a missionary enterprise for the children who can receive only two weeks of Christian education a year during the period of a summer church in their rural community. Twenty-five children registered ranging in ages from 2 to 17. I was superintendent, teacher, organist and game-leader. We had only one small Sunday school room, so on sunny days many of us worked outside, whittling on the church steps or painting flat on our tummies on the stone porch. Equipment was lacking, too, for our Vacation School budget was very limited, but as we took turns with the five pairs of scissors and shared the four rulers we grew in patience, cooperation and consideration for others.

On arriving in China we visited a picture gallery and museum. Pictures of life in China had been hung around the room, and we discussed them as we moved from one to another. The browsing table was covered with books about China. Chinese curios such as a

Chinese doll and a pair of Chinese shoes were also arranged on the table. The children were given an opportunity to examine closely whatever interested them. The books thrilled the children and they wanted to take them home, so we appointed a librarian.

Since we had such a wide range of ages, it was impossible to follow any one study book. Therefore we used pictures and stories from many books which contributed to our understanding of the Chinese people. We began by a study of the home and family customs; then became acquainted with the activities on a Chinese farm. A survey of boat life proved especially fascinating. A discussion of Chinese festivals and games led us to use Chinese games in our playtime. Although we talked about traditions and history, we were concerned with present-day China.

Two long periods each morning we spent working with our hands, cutting and carving, pasting and painting, modeling and constructing. Some part of our activity period was spent in study for we needed often to refer to source books for guidance in our hand-work projects.

Because our school included a wide range of ages and a variety of interests, we divided into groups for activity according to our interests and abilities. One group

became excited about making a poster showing "What China Gives Us." Tiny pieces of silk, grains of rice and tea, pictures of firecrackers and a compass, dried fruits and other articles were fastened on a poster to show how in our daily life we depend upon China. In connection with the poster one girl wrote a story, "A Day Without China," and read it to the entire group.

The gigantic, grotesque Chinese kites interested the boys, so they set out to make some, using the wooden slats in discarded window shades for their framework and bright colored paint for the design.

Some Junior girls decided to construct a model of a Chinese home. The walls were made of cardboard and the roof of corrugated paper. Holes were cut for windows and wax paper represented the oil paper windows found in China. The girls drew bricks on the house and painted the wall and house. Cherry trees blossomed in the garden, made by cutting out pieces of pink crêpe paper and sprinkling them over a twig whose branches were stuck with paste. The little folks contributed tiny Chinese lanterns for the garden, made from construction paper, and a miniature curved bridge.

While the Junior girls worked on the city house the little folks made a low, flat farmhouse from clay bricks with a straw roof made from

dried grass. The rice fields where the farmer worked were represented by squares of brown paper onto which were pasted rows of light green crêpe paper slit to represent growing rice.

Two of the girls made a Chinese sampan from cardboard and straw matting. The Senior High girls had created foreign dolls, using the suggestion in *Homemade Dolls in Foreign Dress* by Nina R. Jordan. One doll turned out to be a boatman ready to man our sampan, and a soda straw provided him a pole with which to guide his boat.

When the boys finished their kites they tackled the construction of a Chinese dragon such as appears on Festival Day in China. On a sheet of wrapping paper, 6' long, they drew the picture of a dragon. With blue, red and yellow paint they made grotesque horns and scales, goggle eyes and a long pointed tail. When the dragon was painted and cut out they fastened strings about a foot apart on each side of the dragon. Then five children placed the dragon over their heads and pulled the strings down so that the paper shell covered their heads and shoulders. Off they marched looking for all the world like a ten-legged dragon.

Hearing about the children made homeless and orphaned by war, the boys and girls wanted to find some way to show their friendship



The Worship Center and China project made by the children of the Summer Vacation School

and concern. An offering basket was placed where children could easily slip their money whenever they had some pennies. Each day we counted our offering and determined how many Chinese children could be kept alive at the cost of three cents per day. Each group participated in packing a box to be sent to a war orphan camp in China.

Discovering that Chinese needed soap, the children became interested in carving soap for the box. We had a regular soap-carving contest, with entries ranging from a doghouse to a statue of Lincoln. Some children even carved messages of love and friendship on the soap. Another group mounted Christmas cards on stiff cardboard, covered them with white cellophane and pasted a second layer of cardboard over the back of the card to give additional stiffness. A gummed fastener was placed at the top for a hanger.

Each morning we enjoyed a play period in the sunshine during which we learned to play Chinese games such as "Catching the Dragon's Tail," "Chinese Tag," and "Hen and Chickens."

At the close of the morning we all came together for a worship service around a center which the children had helped construct. A three-panel piece of cardboard formed the foundation for our center. In the center panel we used a picture of a Chinese boy from *Children and Their Toys Around the World* or *The Hope of the World* by Copping. During the last week the Primary children placed upon the side panels stained glass windows they had made from colored cellophane. Tiny candlesticks, a Bible, our offering basket, and often some fresh flowers (brought by the children) were arranged in front of the panels. Incense burning during the worship service added both to the Chinese atmos-



Vacation School children eating with chopsticks

phere and to the spirit of worship. A fancy candy box served as a Chinese prayer box. Children wrote their own prayers and placed them through the slit in the cover of the box. Each day we opened the box and included the children's original prayers in our worship service.

The climax of the two weeks was a Chinese meal. With the exception of the smallest child, all the boys and girls bravely ate every mouthful with chopsticks which they had made themselves or which had been made for them at home. Some were partial to the chow mein, while the more conservative boys and girls preferred ordinary rice. For dessert there were plums, cookies and candy which everybody enjoyed.

On the last day of school we brought a picnic lunch and then all pitched in to clean up the church and rearrange the furniture. Boys moved benches, Primary girls clamored for the job of scrubbing splashes of paint from the linoleum floor covering. Some took down pictures. Some picked up papers in the church yard. Another group swept the church. Another scrubbed a table top and still another arranged an exhibit for Sunday. Through this clean-up activity the boys and girls came to feel a responsibility for their Vacation School and a sense of gratitude to the church for providing them with this experience.

In two weeks you cannot learn all there is to know about China, not even all there is of interest to young boys and girls. But as a result of our adventure in learning, China became more than just another country at war. For our boys and girls China became a land where there are other children like themselves who like to play games, who love their homes, and who want to be happy. It was a challenge for all of us to discover how plucky Chinese boys and girls are in time of flood and war, walking miles to a new home in the west and even making desks for their outdoor schools from bricks gathered from the ruined buildings.

Because the children expressed their friendship by sharing some of their candy money and some of their own handwork they have a special interest in China. Never again will China be a mere abstraction for these boys and girls. They will associate it always with the pleasant experience of Vacation School, for we did have a happy time. Their two weeks' study of Chinese life has brought them a little closer to understanding the Chinese. This new understanding, coupled with their special interest in China manifested by their gifts, should help to determine their attitudes as they grow up to be the teachers, diplomats, leaders and voters of the world tomorrow.

— Emily F. Bergen.

THE OPEN FORUM OF METHODS

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Information Month A SUGGESTED PROGRAM

With a few changes, the following program, originally planned for a Workers' Conference at the beginning of the program year, is suitable for use in January, *Information Month*, with its emphasis on MISSIONS and missionary publications, particularly *New Horizons* (the January book for 1941). The program was forwarded by Mrs. M. L. Thomas, of San Gabriel, Calif.

Program Chairman: "For a year we have been ringing bells—chapel bells, school bells, mission bells—and their music has stirred our hearts and minds so deeply that we are hoping that now they may all ring together and ring in *the light of a new day*."

Secretary of Literature enters, dressed in covers of MISSIONS, with a flashlight in her hand: "I am looking for subscribers to MISSIONS. Do you subscribe? (points light at some one near her) You don't know what MISSIONS is? Why, it's the best magazine published! Absolutely necessary to every Baptist who wants to keep informed concerning our work here at home and around the world! Gives latest news from all fields, discusses vital questions, informs on denominational activities, gives pages to Guild, Crusader, and Royal Ambassador interests and missionary education for all the church! You want to renew? Sure! You know a good thing when you read it! You know

"Just what pencils are to writers,
Just what frosting is to cakes,
Just what tools are to the plumber
Just what water is to lakes,

Just what flavor means to candy,
Just what gas is to the bus—
Oh, yes, by now you understand
What MISSIONS means to us!"

Reading Program Chairman enters, wearing "headlights" (a head band with READING in large letters, and two small flashlights. She

carries new books, and says:

"Books! Books! Books!
And we thank Thee, God,
For the light in them,
For the might in them;
For the urge in them,
For the surge in them;
And the souls they wake,
And the paths they break;
For the gong in them,
For the song in them;
For throngs of folk they bring to us,
And songs of hope they sing to us."

—Author unknown.

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(This was followed by brief informative reviews of the books she carried.)

A member, representing *The Spectrum*, enters, wearing a shoulder sash and head band made of strips of crepe paper in rainbow colors. She carries a large flashlight with several colors of cellophane placed over the end of the light to give it the appearance of a torch. She carries a copy of *The Spectrum* and says: "*Spectrum* is a radiant image, a band of colors, that reveals the elements of a luminous source of light, so this, our *Spectrum*, reveals faith, hope, love, courage, sacrifice, service, faithfulness of Christians in all mission fields. The 31 radiant messages for January indeed come from our Source of Light and make a Rainbow of Hope that the Gospel of Jesus may one day enlighten every land around the world." (Note: This message should be adapted to *New Horizons*, the new January book.)

A member, representing *A Book of Remembrance*, enters with a copy of the *Book* and a lighted lamp. She says: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever

and ever. This *Book* is a radiant record of all our fields and workers, with a message for every day in the year and the birthday dates of these witnesses of the Light. May

our hearts be enlightened as we pray for them and the work, adding our witness to theirs that all the world may come to know the true Light of Life."



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A member enters with a copy of *The Secret Place* and a lighted candle (with a silver disk behind the light), and says: "*The Secret Place* suggests a quiet mind and heart, a time for meditation, praise, petition. It should mean the world shut out while we are in communion with our Source of Power. A candle is made to give light. Its power is in shining, so let us place our candles of faith where they may show the Way of Light, for our candle flame is multiplied when shining in His Light. From day to day, as we spend time in 'the secret place' we may hear Jesus say: 'I am the Light of the World . . . Ye are the light of the world . . . Let your light so shine before men that they may see your good works

and glorify your Father who is in heaven.'"

(NOTE.—Other publications of especial interest to the group may be added to this outline.)

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Atlantic City will recall the attractive program folders used at one of the evening sessions. Similar folders, with a lovely reproduction of *The Light of the World*, by Holman Hunt (but without the interpretation), are available at the following prices: 75¢ for 100 copies; 40¢ for 50 copies; 25¢ for 25 copies. (Smaller orders not accepted.) Write to Literature Bureau, 152 Madison Avenue, New York, N. Y.

Hymn for Dark Days

This new hymn by Georgia Harkness has been reprinted in the November issue of *Program Pointers*. A few copies are available; if you would like one, send a stamped self-addressed envelope to the Conductor (1½¢ postage sufficient).

WOMEN OVERSEAS

(Continued from page 557)

talk on village sanitation, a Brahmin teacher spoke to the students on how to bear criticism. With all seriousness he remarked, 'The Lord Jesus said,' and quoted our Lord's words about turning the other cheek. . . . I am not implying these people are Christians, but only citing this as an illustration of the way in which Christian thought has permeated the whole social structure in India."

This year brings the retirement of both Dr. Benjamin and Miss Magilton, who have worked together for years in developing this Christian institution. Successors to the American missionary doctor and nurse are still needed. Northern Baptist women must not allow their work of many decades to be jeopardized. For that reason the Mission Hospital at Nellore, South India, is included in the special THREE SCORE YEARS AND TEN ANNIVERSARY FUND. Will you have a part in raising \$13,600 for this project? All gifts should be sent to Miss Frances K. Burr, treasurer, 152 Madison Avenue, New York, N. Y.

ASSETS PROTECTED BY NEW YORK STATE LAW

IN June, 1939, a revision of the Insurance Law of the State of New York was enacted, requiring that a permit be obtained from the State for the issuance of Special Gift Annuity Agreements after January 1, 1940, by all corporations conducted without profit engaged solely in charitable, religious, missionary, educational or philanthropic activities and that the fund assets be completely segregated from all other assets.

In accordance with these new regulations, the Society filed the necessary application with the State showing the assets of its Annuity Fund deposited for safekeeping in the Irving Trust Company of New York.

EXCESS RESERVES: A Permit to Continue Issuing Special Gift Agreements has been received from the State and all friends of the Society, may, therefore, feel a special sense of security in their "investments," as they now have not only the assurance that the reserves of the Society at the present time are far in excess of the State requirements, but also the additional protection of constant supervision in the future by the Insurance Department of the State of New York.

For further information concerning Assured Incomes on the Gift Agreement Plan write to G. PITT BEERS, Executive Secretary.

The American Baptist Home Mission Society
212 Fifth Avenue, New York, N. Y.

✠ THEY SERVED THEIR DAY AND GENERATION ✠

Seymour E. Moon

A TRIBUTE BY DANA M. ALBAUGH

Baptists everywhere will be greatly saddened to learn of the death on September 25, 1940, in Los Angeles, Cal., of Rev. Seymour E. Moon, D.D., who spent 33 years of his active life in the Belgian Congo. He was a pioneer in the education of the African. The Congo Evangelical Training Institute which he founded and which developed along the lines of his particular genius stands as a testimony to his vision and his ability. He lived to see a jungle transformed into a well-arranged compound, a corrugated iron shelter give way to a beautiful chapel, a school for 14 families develop into an institution training more than 50 families in the ways which would best adapt them to meet the needs of African village life. He found time to write, to translate, to give agricultural advice, to maintain friendly contacts with students and government officials, and to promote interdenominational cooperation in the training of church and school leaders. Today Swedish, British and Americans cooperate in Christian education at Kimpese. In 1930 he was decorated by the Belgian government "for long and achieving service." Some idea of the high regard in which he was held by his colleagues can be gained from the fact that during his last five years in Africa, he was asked to serve as a traveling missionary giving his entire time to conference and class work and advising with pastors and teachers at all of the Congo stations.

Born in 1869, Dr. Moon was a graduate of the University of Minnesota, Newton Theological Institute and the Divinity School of the University of Chicago. Since his retirement in 1937 he has lived in California near his three children. To them and to the faithful wife who helped him in these great labors deepest sympathy is extended by a host of friends.

R. Grace Lewison

The sudden death of Miss R. Grace Lewison on September 3, 1940, was a great loss to the Assam mission. Since

1920 she had served the women of Assam—teaching in the schools, preaching in the towns and villages. A pioneer on this field, she helped to establish the Gale Memorial Bible School at

Jorhat. She was born in Hubbard, Iowa, of Norwegian parentage, and until her death was a member of the Eldora Baptist Church, Iowa. She was a graduate of Iowa State Teachers College, the Baptist Missionary Training School, Chicago, and had received M.A. and Ph.D. degrees from the University of Chicago. At the time of her death she was doing intensive educational and evangelistic work at Golaghat. Before she returned to Assam from her last furlough in 1935, she wrote: "My desire in returning to the field is that I might so present Jesus Christ, whom to know aright is life eternal, that those in Assam might also have the life abundant. I desire not only that they might be born again but that they might grow into manhood and womanhood in Christ." For many years Miss Lewison was supported by the First Baptist Church of Evanston, Ill.

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WHO'S WHO

In This Issue

Helen H. Brush, wife of Rev. E. C. Brush, is a missionary in Belgian Congo, in service since 1923.

C. Raymond Chappell is General Secretary of the United Baptist Convention of New Hampshire.

Charles S. Detweiler is the Home Mission Society's Secretary of Missions in Latin America.

Marguerite M. Eldredge is a missionary of the Woman's Board in Belgian Congo, in service since 1926.

M. E. McIntosh is Secretary of Publicity of the Council on Finance and Promotion.

E. J. Millington is President of the Northern Baptist Convention.

A. F. Ufford is a missionary in East China, in service since 1905.



The World Alliance for International Friendship through the churches has published an inspiring collection of programs of Worship Services for Peace and Brotherhood, covering five different themes, international cooperation, Armistice Day, Armistice Sunday, Christmas Sunday and Good Will Sunday. Pastors seeking material of this type can procure copies at 5¢ each or \$4 per hundred, by applying to Dr. Henry A. Atkinson, General Secretary, 70 Fifth Ave., New York City.

BOOK REVIEWS

(Continued from page 551)

From Whence Cometh My Help, by BOYNTON MERRILL, contains 50 personal sermons, selected from 10 years of preaching, which may be used as an aid in private devotions, or to furnish suggestions for homiletic material. The messages are vital, heart-warming, and gripping, and are presented in a meaningful and dynamic manner. (Harpers; 127 pages; \$1.25.)



At Trail's End, by FRANK T. CARTWRIGHT, is the stirring story of Berry McPhail, a careless young American, whose sweetheart jolts

his complacency by declaring that she will have nothing more to do with him unless he makes his life count for something. This ultimatum starts him on a series of adventures that land him as a shipwrecked sailor on the island of Borneo. There he comes in contact with friends through whose influence his life is transformed. One is Wang, the Chinese principal of a mission school. Another is Ras, the Dyak policeman, who takes Berry to his home back in the jungle,

where the two young men help to defend the tribal loghouse against savage enemies. Most influential of all is Jim Hoover, the missionary, whose devoted ministry provides for Berry a new pattern of living. (Friendship Press; 139 pages; \$1.)

Books Received

Living Religions and A World Faith, by W. E. Hocking, Macmillan, \$2.50.

Harper's Concordance, compiled by Charles R. Joy, Harpers, \$3.95.

Let's Celebrate Christmas, by Horace J. Gardner, A. S. Barnes & Co., \$2.50.

A Pioneer Doctor in Old Japan, by Katherine Fiske Berry, Revell, \$2.50.

Protestantism's Hour of Decision, by J. W. Nixon, Judson Press, \$1.39.

The Ideologies of Religion, by George P. Conger, Round Table, \$2.50.

Opportunity Is Yours, by D. A. Poling, Harpers, \$2.

From Egypt to the Golden Horn, by George Sergeant, Revell, \$3.

A Philosophy of the Christian Revelation, by Edwin Lewis, Harpers, \$3.

Caught by the Camera

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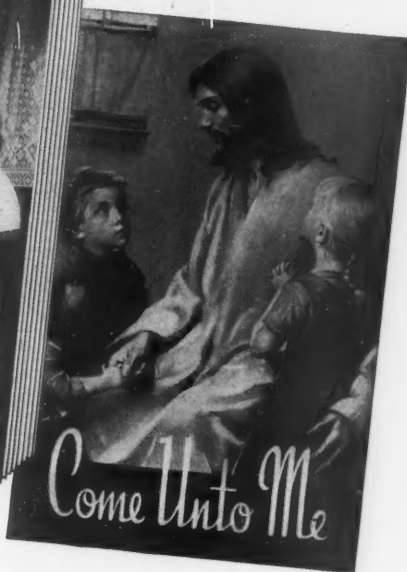
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THIS year the January—March 1941 issue of **THE SECRET PLACE** will contain a beautiful reproduction of Oetalie Roeders' famous painting of Christ and the children with the appropriate motto, "Come Unto Me," suitable for framing. Pastors, deacons, superintendents, teachers and other church workers will find that **THE SECRET PLACE** makes an unusual and worthwhile greeting, yet it costs no more than an ordinary holiday card! An appropriate New Year's wish that can be signed by the giver appears on the inside front cover. And what an opportunity to send the inspiration of your denomination's booklet of daily devotions into new lives during the radiant holiday season! Send your order early.

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THE LAST WORD

From Boonville, Indiana, came the following letter to the Editor:

Enclosed find a subscription for Mrs. ——— of this city. She is one of our shut-ins and our Sunday school class is sending her **MISSIONS** for a year instead of flowers.

MRS. C. R. DAVIS, Teacher

Are there any shut-ins among the members of your church? Have you ever thought of the inspiration and cheer that you could bring to them month after month through a gift subscription to **MISSIONS**?

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BAPTIST DEMOCRACY IN ACTION

THE Conferences for Northern Baptist Church Officers scheduled for the autumn months are training sessions. Their purpose is to equip delegates for leadership of the vastly greater number of local church conferences to be held later.

Success of the Fall Conference for Church Officers will be measured largely in terms of the local church conference. It is important that to this Fall Conference every church should send its pastor and delegates who by reason of interest and ability are equipped to make an adequate report.

Church officers will take home with them packets containing suggestions for the benefit of local church conference committees. At least a month should be devoted to preparation.

Write to your State Convention office for information about the conference in your area

NORTHERN BAPTIST CONVENTION

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